

# FOXES

AND

*Jho: France*

## FIREBRANDS:

OR, A

## SPECIMEN

OF THE

DANGER and HARMONY of

POPERY and SEPARATION.

Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the judgment of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruine the Protestant Religion.

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*Tantum Religio potuit suadere Malorum.*

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The Second Edition. In Two Parts.

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*This Volume contains the First and Second Parts.*

1890

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# TO THE R E A D E R.

*Christian Reader,*

**H**AVING about the year  
1678. set forth in Print  
the two Examinations  
of *Faithful Communion* and *Thomas*  
*Heath*, not with a design to  
exasperate or provoke any  
party in Religion, but partly  
to lay open the Plots and  
Contrivances of the *Romish*  
Emissaries to dash Protestants  
amongst themselves, and cun-  
ningly undermine that Refor-  
mation by divisions, which  
they were not able to subvert  
by a more open assault. It  
pleased the Learned Dr. *Henry*  
*Nalson* to publish these Ex-  
aminations, together with few

A 3

judi-

*To the Reader.*

judicious Remarks and Collections of his own, under the Title of *Foxes and Firebrands*; and dedicate it to Mr. *Baxter* and Mr. *Jenkins*, the two great Pillars of our present Separations: And finding that the First Part was so kindly received by the World, that the Impressions were so suddenly bought up, and thereby an encouragement given to proceed, in adding some more materials, in order to a Second Part, as upon the same subject. I have therefore for thy information caused the First Part to be Reprinted, and a Second added to it, that so the History of these Jesuitical divisions might be more compleat and absolute. The  
Colle-

*To the Reader.*

Collections in this Second Part are most of them either out of the Memorials of that great Minister of State the Lord *Cecil*, or from the testimonies of persons that are still living, and also able to attest the truth of what is here related: I am not conscious to my self of any injury that I have done either to Religion in general, or the true sincere Professors of it, since neither the Reputation of the one, nor the Interest of the other are concerned in the evil designs of those parties that *have a form of Godliness, but deny the power of it in their practices.* I may perhaps have disobliged the two extreme Factions in Religion, (the *Papist* and the

*To the Reader.*

*Puritan*) by exposing their Combinations for the ruine of that *Protestant* Faith which is by Law happily establish'd and settled among us: And if I have done so, it is because I tell them the truth, and lay the scene of things nakedly before them; and I hope the Reader will look upon it as an argument of my candor and sincerity, that I do not study to gratifie any party in Religion, but have rather invited their prejudices upon my self, by saying these things that are disobliging to them both.

The truth is, my chief aim and design in the whole affair is, to have our dissenting Brethren disabused, and to pull  
away

*To the Reader.*

away the scales from their eyes; which obstructs their prospect into the danger of their separations, to let them know that the first feuds of their divisions were sown by the Priests and Jesuits, that whilst they are carrying on the same designs of Schism and Separation, they are introducing *Popery*, though they do not think of it; and making a way for the admission of that mystery of Iniquity into the Churches of *Great-Britain*, which cost their fore-Fathers so much Blood to cast out.

If they did seriously consider of these things, I am confident they would return to the bosom of the Church, and

no

*To the Reader.*

no longer endanger the safety of the Protestant Religion, by aspersing Episcopacy, and libelling the Government of the Church of *England*, and continuing the course of that Separation which was begun by the Papists, cherished by the Separatists, and will in the end tend to the utter ruine both of the *Conformists* and the *Nonconformists*, which hath already brought one good King to the Block, and was again like to shake the *Crown* and *Scepter* of a second. *Almighty God make us all-wise to foresee, and to prevent our danger.*

R. W.

*To*

To Mr. Richard Baxter, Mr.  
William Jenkins, &c.

SIRS,

**W**ise and Good Men are always wont to look at, and consider the consequences and ends of things; where our divisions and separations will terminate, is but too obvious; things cannot long stand in this posture, our vain jangling will come to the Umpirage either of the sharpened Sword of the Law, or the terrible Law of the Sword; the one is grievous, the other intolerable, upon which Party soever it shall fall; for the ill influences of Religious Quarrels are such upon the Civil Government, as will oblige that for Self-preservation, to prevent the last by the use of the first, and  
by

To Mr. Richard Baxter,

*by timely severities to obviate future miseries.*

*I have yet seen nothing offered by Dissenters which will not necessarily increase, rather than cure our Divisions; and above all, that Toleration which is so warmly pleaded for by those Nonconformists, who pretend to give an old Answer to a new Sermon of Dr. Stillingfleet's, is certainly the most intolerable. It is a Door which will let in infinite Divisions, and Subdivisions, Errors and Heresies, and by giving people liberty to go either to Church or Conventicle, will give the lazy, profane, and Atheistical liberty to go to neither, to the great dishonour of God, and the inevitable decay of Christian Religion; it will infallibly give the Papists all the advantage*



**Mr. William Jenkins, &c.**

*tage these following Papers discover; they desire to introduce Popery, upon the ruine of Protestant Religion; it will oblige the Supreme Magistrate to act against his own, and the publick Conscience of Christianity, and to establish Iniquity by a Law: For such are the Doctrines and Practices of some Dissenters, in the judgment of all but themselves, and of all Dissenters, in what they oppose one another.*

*I know not how they come now to unite so close against the Episcopal Party; for I know their Breaches are incurable, and the time was when Presbytery was as much Babylon to Independents, as Episcopacy was to the Presbyterians, and so of the other Sects and Schisms, which makes some  
people*

To Mr. Richard Baxter,

people apply that of the Psalmist to this Confederation, Psal. 83. against the Church of England.

For my own particular, I know but one Remedy for these growing Evils, and that is, to permit the Sovereignty to lodge where God Almighty has placed it, and to submit to it for Conscience sake. I think the Authors of the Political Catechism allow his Majesties Power to be of God; He is the Minister of God for our good. Now who is to be judge of the goodness and fitness of laws, Religious, Moral, or Political? either the Prince or the people: If the people, then is not the King Supreme, contrary to St. Peter, 1 Ep. 2. cap. 13. If the King be the Umpire in the case, every private Conscience is bound to submit to the publick

Mr. William Jenkins, &c.

lick Conscience, which is the Law  
of the Nation; which the King,  
with the advice, and by the consent  
of the wisdom of the Nation, has  
judged, and therefore established  
for the publick good. So that the  
Contest of Dissenters appears to  
be for Empire and Sovereignty,  
and who shall be the Supreme  
Judge of the Goodness and Ex-  
pediency of Laws; \* and they do  
very ill to quarrel at Clergie-mens  
Coaches and Liveries, who them-  
selves are grasping at Crowns and  
Scepters. And if any or many pri-  
vate men shall not judge these Laws  
so good as those they would have im-  
posed, they ought to submit, and  
study to be quiet, and not make  
the greater Duty of Mercy and  
Peace of the Church submit to the  
Sacrifice of what, may be, is but  
Opini-

\* Answer to  
Dr. Stilling-  
fleet's Ser-  
mon.

To Mr. Richard Baxter, &c.  
*Opinion, and still sub Judice.*

*I have a Theme before me too  
copious for an Epistle, and shall  
therefore, that I may not transgress  
the bounds of one, dismiss the other.  
I only offer these following disco-  
veries of the Danger to which  
Protestant Religion and these  
Nations are exposed by obstinate  
Separation, to your cool and re-  
tired thoughts, and hope you are  
too good men and Christians to e-  
steem me*

Your Enemy, because  
I tell you the Truth.

Philirenes.

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E R R A T A.

**P**Age 34. line 24. for her, read his. p. 39.  
l. 1. for Cecil, read Civil. p. 69. l. 6. for  
Coronenſis read Connorensis. p. 80. l. 14. for  
their read you. p. 129. l. 26. for Lord, read  
Letter.

FOXES

## F O X E S

A N D

## FIRE-BRANDS, &amp;c.

**T**Hat the *Papists* have ever since the *Reformation* of Religion in *Europe*, been most invincibly industrious in these Kingdoms, to bring the *Church of England* to ruine, and a total subversion, there cannot remain the least doubt or scruple. For, besides apparent matter of undeniable *Fact*, during the Reigns of Queen *Elizabeth*, King *James*, and King *Charles* the First, and our present Gracious Sovereign (whom God long preserve) there are these *Reasons* which have, and do animate them in the repeated prosecution of that desperate Enterprize.

The restless design of *Papists* to regain *England* to *Rome*.

*First*, A vain *Enthusiastick Opinion*, which in this last *Century* they have generally embraced, That there shall be a Fifth *Monarchy* of their Church: For the erecting of which, they em-

The Reasons moving them vigorously to prosecute their wicked Design.

B

broil

1. An Enthusiastick Belief of the Fifth Monarchy of the Church of Rome.

broil their Brains, and the whole *Christian* World, wrest the Prophecies of the *Scripture*, and the pretended Writings of the *Sybils*, to countenance this beloved *Chymæra*: Now they look upon the *English* Nation become *Heretick*, and revolted from the Faith, as too potent and considerable in this part of the World, to permit them to hope for any success, till that *Church* and *State* be either so broken, as to be disabled to oppose them, or be reduced to the *Roman Faith* and Obedience.

2. The Church of England the only Bulwork of the Protestant Religion, and their most potent Enemy.

*Secondly*, They look upon the *Church* of *England* therefore, as the only *Bastion*, or Bulwork of the *Protestant Religion* and Interest, from whence there have sprung so many, and such a constant succession of able *Champions* for *Truth*, and so long as that *Church* continues, are like to do, as will eternally baffle all the Arguments and Reasons they have hitherto, or can produce to support their tottering Cause; and in all probability will in time so expose them, as to convince the World of the *Apostacy* of *Rome* from

from the ancient *Primitive Christianity*; and induce them to knock off the shackles of blind Obedience, which their Ignorance and the *Romish* Artifice have fastened upon the hands of all *Princes* and People under the *Papal* Jurisdiction, and, whatever some people may imagine, \* there is nothing formidable to *Rome* in these little Sects of Separatists, who being by their own Eternally sub-dividing Principles, like the Sheaf of *Arrows* in the *Apologue* unbound, will be broken without any great difficulty: but the *Church of England* being a Body compact, firm, and well put together, and wearing so much of the *Primitive* Purity and Antiquity, both in Doctrine and Discipline, is the *Gordian* knot, which, till by the Sword of Pope *Alexander* they can untie, they can never hope to conquer the World by that of *Peter*, and therefore that Church is the constant mark of their Hate and Envy, and to undermine her Foundations, they set themselves and all their Engines to work with all possible Diligence and Application.

\* This is apparent, because they raise themselves.

An Instance  
of a Pope's  
Charity to  
the English  
Hereticks.

I remember to have heard a pretty odd Relation, which came from a Person of Quality of this *Nation*, who was at *Rome* in the time of our late Troubles: This Noble Person having demanded liberty to have an Audience of his *Holinefs*, obtained it, and was treated with great Civility and Respect; After the Formalities of the Visit were over, the Pope enquired what News from *England*? to which the Gentleman replied with great testimonies of Compassion, and gave him a short recital of the *Tragical* Adventures of the Civil War; at which the Pope fell into such an indecent laughter, that the *English Gentleman* smartly repartee'd, Sir, Certainly this is a Scene for Pity, not for Laughter: Well, young man, said the old *Pope*, having gravely composed himself, you say true, and I take your reproof in good part, but, added he, I cannot forbear this testimony of Joy, when I consider that God is about to convince you of your Errors by these severe *Methods*; and by their own hands to destroy one of the best dressed *Heresies* that  
that



that ever appeared in the World since that of the *Arians*.

Thirdly, the *Romish Clergy* look upon themselves to be extremely injured in point of Interest, and that they are unjustly and violently dispossessed of all the Dignities and Revenues of the *Bishopricks, Cathedrals, Abbeyes, Monasteries*, and other religious Houses, and these Promotions, Dignities and Revenues are from time to time conferred by the Pope upon titular *Bishops, Deans, &c.* who *de jure* pretend a Right to them, and hope *de facto* to possess them so soon as they can by any Arts or Ways reduce these *Nations* to the Obedience of the *See of Rome*. Nay, the *Pope* himself has the Vanity or Impudence to be tickled with the sweet imagination of Sovereignty, and to pretend from the Resignation of *King John* to *Pandolphus* his Legate, a Title to the *Imperial Crown* of these *Realms*.

3. Secular Interest, Ambition, and Honour.

Now ambitious men animated by these Hopes, and professing as matter of Faith, that they are free from all the Obligations of Duty and *Allegiance* to

*Heretical Princes and Usurpers*, as they term ours; and, at least in pretence, being inflamed with an ardent Zeal for the conversion or confusion of us poor *Hereticks*; and having always the dazzling beams and lustre of *Interest* and secular Advantage in their eyes, together with the hopes of *Heaven*, as the merits of such Industry to blear the eyes of others, I say, such men and such principles must of necessity lay them under the constant and restless temptations, of attempting all things to regain their earthly, and gain a heavenly glory into the bargain: Nor can it be supposed that they will stick at the violation of any *Laws*, *Divine* or *Humane*, by *Treasons*, *Perjuries*, *Wars*, or *Bloodshed*, which they think so far from sinful, that they esteem them meritorious and acceptable Services to God, being done in order to the Salvation of Sinners, and the Exaltation of their *Church*.

The methods  
Papists use to  
convert He-  
reticks.

Now the ways and methods by which they propose to effect these, as they think and stile them, glorious Undertakings, are these:

*First,*

*First*, Since they are hopeless to convince or perswade by force of Arguments, they endeavour to divide *Protestants* among themselves; and this they have done ever since the *Reformation*, by raising *Sects* and Separations from our *Church* in matters of *Doctrine* and *Practise*; and again subdividing these into lesser Parties and Fractions, under pretence of greater advances to Purity, and a thorough *Reformation*, and as this Principle may proceed to, no doubt they will pursue it *in infinitum*.

Thus I have been credibly informed, that a *St. Omers Jesuit* declared that they were twenty years hammering out the *Sect* of the *Quakers*; and whoever considers the *Positions* of those People, will easily be induced to believe them forged upon a *Popish Anvil*. They refuse all Oaths, a neat covert for *Priests* and *Jesuits* to evade the Tests of the Oaths of *Allegiance* and *Supremacy*, and avoid the punishment which follows their discovery; they despise the *Scriptures*, so do *Papists*; they contemn our Sacraments,

especially the Eucharist, so do Papists; they do above all things vilifie the Ministers, so do Papists; and in many other *Doctrines* they bear a great Analogy and Conformity one with the other. The opinion of a *Fifth Monarchy* looks extreamly like another Spawn of the *Jesuits*, and had that prevailed, as it once was in a fair way to do, that would have done their business; and indeed was the last Sect I think started among us, as if designed for their purpose; for it would have been an easy translation of that *Monarchy* to the *Papal Throne*, till Christ should come in person to have exercised it himself; and I find a remarkable hint of this in Dr. Oats's *Narrative and Depositions*, Parag. 34. where the Jesuits, and one *Green*, with eight other *Fifth Monarchy* men, club together for the firing of the City of *London*.

And indeed herein the Papists have been most industrious, and it is but just to fear they are so still, to animate those Separations they have created, with Principles of Hatred and Animosity

mosity against the *Church of England*,  
 as will admit of no reconciliation, nor  
 any lower terms of Satisfaction than  
 her utter Ruine and intire Subversion;  
 and they move every stone, that not  
 one stone must be left upon another  
 in that glorious building: for this pur-  
 pose they have endeavoured to per-  
 swade the people into an hatred of  
 the Governors of the *Church*, by tel-  
 ling them of their near approaches to  
 Popery: against which, and the Pope  
 himself, to cover the Artifice, it is no  
 matter how bitterly they inveigh, so  
 long as by this Stratagem they divide  
 men from the Church. Thus have  
 they drawn off the people from the  
 love of the stated and authorized pub-  
 lick Prayers and Service of the Church,  
 by introducing, practising and com-  
 mending that Novel-way of Praying  
*Extempore*, to which *Garvan the Jesuit*  
 was so inured, that he could not at  
 his Execution forbear running into an  
 Enthusiastick Fit of it. This has been  
 a Key which has opened the doors of  
 many lips to blaspheme *God* and *Re-*  
*ligion*, to utter vain, idle, impertinent,  
 sedi-

sedition, heretical, and impious *Harangues*, the very froth of Fancy, and the scum of *Effrontery*, which yet they have dedicated to *God Almighty*, and though it was really a Sacrifice of Fools, have fathered it upon the *Spirit of Wisdom*: and of this the Papists have made no small advantage to *proselyte* people from ours to the *Romish Communion*; and yet they first recommended this *Engine* to the people, they have opposed it too, and exalted it above the *Common Prayers*, as more Spiritual and prevailing, branding those with all the titles of Infamy, and which has succeeded to their wish, and is now generally taken up as a great truth by all-Dissenters, that the *Liturgy* is nothing but the *Mass-Book* in *English*, and the very dregs of Popery, Idolatry and Superstition.

2dly. Having divided us, to destroy us by those Divisions.

*Secondly*, Having thus successfully divided us, and inflamed *Dissenters* with a Zeal so hot against the *Church of England*, as is fit upon all occasions both to take and give fire, they endeavour to blow up those Sparks into a Flame: they perswade Dissenters *E-*  
*pisco-*

*piscopacy* is guilty of most intolerable Ambition, Pride, Avarice and Tyranny, they press them to maintain their liberty of *Conscience* against the Antichristian Yoke of Ceremonies, and to pull down *Babylon*: and take hold of all occasions to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government; and all this in hopes to destroy us with our own Weapons, that then they may erect their *Church Triumphant* upon the Ruines of ours, which they have rendered truly *Militant*.

--*En! quo discordia, Crues  
Perduxit miseros.*

The sincere and tender love I have for my Dear and Native *Countrey*, the compassion I have for the wounds of a Bleeding Church and Nation, and the great Honour and Esteem I have for the *Protestant Religion*, as professed and practised in the *Church of England*, which I have not embraced out of the compliances of Education,  
but

but the Force and Conviction of Reason grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectifie the misunderstandings which have occasioned our unhappy breaches and divisions; nor could I think of any expedient more conducive to the attaining my design, than the exposing to the open view of the World the *Artifices* of these our inveterate enemies; wherewith they have given us so many both secret and open wounds, as have once already proved almost mortal and incurable, for *the* *poysen of Asps is under their lips*, and they shoot sharp and envenomed Arrows, which wound at a distance, and kill by degrees: and if we give them opportunity to redouble their blows, they will in all humane apprehension lay us weltring in our own and one anothers blood, without the assistance of any other *Massacre* than what we execute upon our selves.

And now in regard that Generals are rarely so forcible or convictive, though never so true, as particular matters



matters of *Fact*; in hopes of doing a charitable office to those who have been hurried down this *Popish* Flood of Calumnies with which the *Romish* Dragon has persecuted our Church, and driven her into the wilderness, I will prove the truth of my *Charge* by such undeniable matter of *Fact*, as shall leave no excuse for non-conviction to any persons to whose hands these Papers shall come; except such who have resolved not to acknowledge any conviction; and who, by a resolute persisting in a seeming Infidelity, properly called a wilful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a confederacy, and downright combination with the *Papists* to introduce *Popery* and *Tyranny* upon the ruines both of Church and State.

These Practices proved by particular Instances, and matter of unquestionable Fact.

I will begin then with a remarkable *Narrative* of a *Dominican* Fryer, being an Extract out of the Memorials of the Lord *Cecil*, an Eminent Statesman in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted

A notable relation of a *Dominican* Fryer, who pretended himself a Puritan in Queen *Elizabeth's* time.  
to

to the Reverend Bishop *Usher*, some time Lord *Primate of Ireland*; whose Name, so Venerable even to many *Dissenters*, may possibly influence them to sober considerations of the danger to which they expose the *Protestant Religion* by their separation, whilst thereby they give opportunity to these *Ravening Wolves* in *Sheeps Clothing* to enter in among them, and scatter those Souls from Christs Fold, who otherwise would be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord *Primate* coming to the hands of Sir *James Ware* Knight, late one of his Majesties Privy Council in *Ireland*, his Son *Robert Ware* Esq; has obliged the Publick by the communication of them.

Observe how early the Papists began to act Non-conformists, who then were called Puritans, from their pretending to a purer reformation, as presently you will find this Friar do.

In the year 1567, being the ninth year of the Reign of Queen *Eliz.* one *Faithful Commyn*, a Friar of the Order of *St. Dominick*, a person generally reputed a zealous *Protestant*, and much admired and followed by the people for his seeming Piety, but more

more particularly for inveighing in his Pulpit most bitterly against *Pius Quintus* then Pope, was accused by *John Clerkson* Chaplain to the A. B. of *Cant.* *Nicholas Draper*, and *Mary Dean*, who being sworn upon the Holy *Evangelists* before her Majesty and the Lords of the Council, deposed, that the said *Faithful Commyn* was no true Protestant; but a false Impostor, a Sower of Sedition among her Majesties Loyal Subjects; upon which, the fifth of *April* being *Monday*, the said *Faithful Commyn* was brought before the Queens Majesty, and the Honourable Lords of the Privy Council, and there examined by his Grace *Matthew Parker*, Lord Archbishop of *Canterbury*, as followeth;

*L. Archbishop.* *Faithful Commyn*, of \* The very  
what Profession art thou? same Answer

*Fa. Com.* Of Christs Order. which all un-

*L. Archbishop.* What Order is that? ordain'd

*Fa. Com.* \* A Preacher of the Holy Gospel. Speakers, who are

*L. Archbishop.* What Gospel is that Preachers at large, and

you call the Holy Gospel? they are sent, made at this

*Fa. Com.* The Gospel of *Jesus Christ*. day.

*L. A. B.*

*L. A. B.* Under what Power do you own to hold that Gospel ?

*Fa. Com.* Under Christ and his Saints.

*L. A. B.* Do you acknowledge any other Power save Christ to be on Earth ?

*Fa. Com.* Yes, I do.

*L. A. B.* What Power is that ?

*Fa. Comm.* The Holy Catholick Church.

*L. A. B.* Do you not acknowledge a Defender of the Holy Catholick Faith ?

*Fa. Comm.* \* God is the only Defender.

\* Papists and Dissenters both disown Supremacy, or equivocate and dissemble about it.

Hereupon the Archbishop addressing himself to Her Majesty, said, Your Gracious Majesty may perceive that either this man hath been instructed what to say, or otherwise he must be by his Answers a man of Craft ; to which the Queen replied, I suppose so, my Lord.

Then *Commin* was ordered to withdraw, and her Majesty and the Council were some time debating how to proceed in this Affair : After which

which, *John Clerkson*, the Archbishops Chaplain was called in before the Board; the Queen demanded his Name, which he told her: then she further enquired, whether he was acquainted with *Faithful Communion*? to which he answered, he was; the Queen asked him how long he had known him? to which he replied, about a year or more.

*Queen.* What have you to say against *Faithful Communion*, that he is suspected to be an Impostor?

*J. Clerkson.* Three things.

*Queen.* What be they?

*J. C.* First, Let him prove his Ordination since he fell from the Church of *Rome*. Secondly, Why he never cometh to the Prayers of the now established Church of *England*, but starteth up; and Preacheth to the people, † not coming into the Church till the Prayers be finished. Thirdly, Let him prove that ever he received the *Sacrament* according to the Church of *England*, from any of our Orthodox Clergy-men.

† The exact mode of most Dissenters, who will come to our Churches.

Her Majesty and the Council having

C

ving

ving considered of these three Points, sent for the said *Faithful Communion* to come in again, who appearing, the Archbishop demanded of him,

*A. B.* Were you ever ordained ?

*Fa. Com.* Yes, I was ordained.

*A. B.* By whom ?

*Fa. Com.* By the Cardinal : (meaning *Paul*.)

*A. B.* Had you no other Certificate under any of the Bishops hands since the Reformation ?

*Fa. Com.* Not any.

\* Observe the reason and necessity of all Preachers having License to Preach, and of settled Pa-

rochial Congregations: as also the great care the Church of *England* takes to keep Papists from creeping in disguised among us, and the opportunity Separation gives them to come among Dissenting Congregations.

*Fa. Com.* There are several have heard my Prayers and Sermons, and can testifie † that I have spoken against

† they that rail most bitterly against *Rome* and the Pope, may be *Papists* notwithstanding.

gainst

gainst *Rome* and her *Pope*, as much as any of the *Clergy* have since they have fallen from her; I wonder therefore why I should be suspected?

*A. B.* By your answer, *Mr. Commis.* I perceive you would have any one Preach, so that he speak but against the *Pope* in his Sermons.

*F. C.* Not every one, but he whose Function it is, and he who hath the † Spirit.

*A. B.* What Spirit is this you mean?

*F. C.* The Spirit of Grace and Truth.

*A. B.* \*\* But is this Spirit that is in you, either the Spirit of Grace or Truth that doth not comply with the Orders of the Church, lately purged and cleansed from Schism and Idolatry?

† Look here, a Friar in Masquerade of a Dissenting Protestant, one of the first Pretenders to this extraordinary gift of the Spirit.

\*\* A Question worthy of the most de-

liberate Consideration of all Pretenders to the Spirit, and all those who follow them; for if they cannot by the fruits of the Spirit mentioned *Gal. 6.* prove it the Spirit of Truth, or if it produces the fruits of the Flesh there mentioned, *Hareed, Variance, Emulations, Wrath, Strife, Seditions, Heresies,* it must be the Spirit of Error. Let Separatists look well to it, for it concerns their Souls and Bodies, and those of many thousands, who if they be not in that way of Truth, are in the broad way that leads to destruction.

\* The pre-  
tence of all  
Dissenters  
for their Se-  
paration.

*F. C.* Therefore I endeavour to make it \* purer, as far as God permits.

*A. B.* How do you endeavour to make the Church purer, when you neither communicate with her in Sacrament or in Prayer ?

*F. C.* Yes, I endeavour it, when I pray to God that he would open the eyes of men to see their Errors, and several have joyned with me when I have prayed among them; and I have both given and taken the body of Christ, to those of † *tender Consciences*, who have assembled with me in the fear of the Lord.

‡ The very  
exact Lan-  
guage of Dis-  
sinters, and  
the Original  
of tender  
Consciences,  
a Popish pre-  
tence.

*A. B.* By your words then you have a Congregation that follows you.

*F. C.* I have.

*A. B.* Of what Parish, and in what Diocess ?

(a) The first  
Independent  
Congrega-  
tion in Eng-  
land gathered  
by a Popish  
*Dominican*  
Friar.

*F. C.* (a) Neither of any certain Parish, nor in any certain Diocess.

*A. B.* Where then, I pray ?

*F. C.* Even in the wide World, among the Flock of Christ scattered over the whole Earth.

*Queen.*



*Queen.* Your Diocess is very large,  
*Mr. Commin.*

Then being commanded to withdraw, the other two Witnesses were called into the Council Chamber, and examined as follows.

*Queen.* *Mr. Draper*, What have you to say to this *Faithful Commin*?

*Draper.* He came to my House at the *Maidenhead* in *Maidstone*, with several of his followers, where he bespoke a joynt of Mutton and two Hens for Dinner, hearing that my Profession was a *Cook*; I shewing him a Room for him and the Company that came with him, perceiving several to come and enquire for this *Mr. Commin*: but by chance going up the Stairs, I heard one (*b*) grone and weep, which caused me to lift up the Latch; at first I was startled, and stood in a maze, but enquiring of one of his Followers, what ailed the man? He replied, Do you not see we be all at Prayers? The Maid wondering where I was, came to seek me, and found me among them, and can testify the same.

(*b*) These passionate and taking ways are no demonstrations of a true Protestant, though joyned with *Extempore* Prayer.

*The Queen.* Are you Mr. Drapers Maid?

*Maid.* Yes, may it please your Grace.

*Queen.* What is your Name ;

*Maid.* My Name is *Mary Dean.*

*Queen.* Did you see this *Faithful Commin* that was here now before *Us*, praying to the people ?

*Maid.* I saw him, and thought he was distracted when I heard him pray: but the people said \* he was an heavenly man, and that it was Gods Spirit made him weep for the sins of the World.

*Queen.* How long continued they at Prayers, do you know, Mr. Draper ?

*Draper.* May it please your Grace, (c) about two hours.

*Queen.* What did they after they had prayed ?

*Draper.* Some went from the house, and about ten, or thereabouts, staid to eat what they had bespoken, and paid me to the utmost penny.

Then the *Queen* commanded to call in *Faithful Commin*, to whom she thus

\* See here the  
*Extempore*  
Prayer of a  
Popish *Dominican* Friar  
fathered up-  
on the Spirit  
of God, and  
the people  
deluded by  
this pretence  
to the Spirit.  
(c) Exactly  
like our pre-  
tenders to the  
Spirit in the  
late times,  
who made  
long Prayers,  
and devour-  
ed Widows  
houses.

thus spoke. Mr. *Commin*, If you will receive Orders, and become of the *Church of England*, you may; otherwise you must not be permitted to Pray and Preach among my Subjects: and though you have, as appears by several other Witnesses, preached against the *Pope*, yet you have (*d*) usurped over the Power both of Church and State, in doing contrary to the Order that *We*, our Council and *Parliament* have unanimously agreed on, by and with the consent of the whole *Clergy* of my *Realm*.

*Fa. Com.* Give me time to consider and I shall give your *Grace* a further Answer in a short space.

*Queen.* Is there any will be bound for your appearance? otherwise you must be kept a (*e*) close Prisoner; for we have other Examinations to take, and Questions to demand.

*F. C.* I have three who will answer for my appearance.

Then one *Richard Bland*, Brother to the said *Commin* by the Motherside, and two others, gave Bond for his appearance upon the 12<sup>th</sup>. day of *April*.

(*d*) Observe, the Queen thought unordained and unlicensed Preaching an Usurpation.

Let Dissenters answer this, and clear themselves.

for he that usurpeth over the Magistrate, resisteth the Ordinance of God, and they that resist shall receive Damnation.

(*e*) Was this Tyranny in Queen *Elizabeth*, or a wise and just Defence of the Protestant Religion?

Upon which day, *Commin* with his Bail came and appeared before her Majesty and the Council: but the *Spanish* Embassador being that day to have his Publick Audience of the Queen, the further Examination of the said *Commin* was put off till the next day.

But *Commin* coming from the Council to his Followers, told them that Her Majesty and the Council had acquitted him; and that he was warned of God to go beyond the Seas to instruct the Protestants there, and that e're long he would return to his Flock with better success. \* He told them that *Spiritual Prayer* was the chief testimony of a true Protestant, and (a) that the set form of Prayer in *England* was but the *Mass* translated. So after he had with a multitude of tears, like a *Crocodile*, first prayed an *Extempore* Prayer, the better to prey upon these poor deluded people, he took his leave of them, telling them he had not one farthing to support him in his journey, yet being *Gods Cause*, he would undertake it out of Charity,

\* Of which he was a good confirmation, being a Papist; and one would think this were enough to banish this Popish Idol, *Extempore* Prayer, out of *England*.  
(a) A Papist Author of that common slander against the Common Prayer.

Charity, and he was assured that the Lord would raise him up friends where ever he travelled. This Speech set most of the people a weeping, especially the Women, who requested their Husbands to contribute towards his necessities: and it was made appear, after his escape out of *England*, that they collected for him 30*l*. (b) besides what the compassionate *Sex* bestowed upon him, unknown to their Husbands.

An holy  
Cheat.

(b) It is by  
some supposed  
that this  
Practice is  
continued to  
this day.

The next day, *April 13*. Her Majesty and the Council being assembled, and several others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two who were his *Bail*, were sent for: they coming before the *Board*, and being demanded where *Commin* was, and the reason why he did not appear; made answer, that they had performed as much as they undertook, which was, that he should appear the day before; that if they had received any further directions from Her Majesty and the *Honourable Board*, to have brought him as that present day, they

A cunning  
Evasion to  
save both the  
Friar and  
their money,  
would

*All this is pure fiction. The Privy Council Register and Minute Books still exist, and they contain not one word of reference to Faithful Concern. There were no meetings of the Council on the day here mentioned.*

would have obeyed the Commands: but in regard the party accused was only spoken to to appear, they supposed themselves discharged by his first appearance, and not bound for his second; with which *nicety* they drew their necks out of the Collar, and *Comm*in got an opportunity to make his escape.

Her Majesty, sensible of this Affront, which was the greater in regard it was to be a Publick Hearing, caused diligent search to be immediately made all over *London* and *Kent*; but all in vain, for he went away that very Evening, and was not heard of till some months after. However, by this search they found out most of his Followers, who were examined before Her Majesties Council, and said, in their (c) Opinions, they had never seen so *zealous* and *heavenly* a man as he seemed to be; from their Examinations the *Council* also came to discover the particular sums of Money, of which this Religious *Jugler* hath cheated these deluded people.

There was no farther account of  
Com-

(c) Let their Opinions of men be what they will, it is impossible for Dissenters who hear unlicensed Preachers, to distinguish a true Protestant from a disguised Papist.

*Commin* till on the fourteenth of September one *John Baker*, Master of a Ship called the *Swan* of *London*, arriving at *Portsmouth*, said he had seen the said *Faithful Commin* in the *Low Countries*: Her Majesty being informed thereof, sent for *Baker* to the *Council Board*, who there gave them this relation.

That he had seen the said *Faithful Commin* in the *Low Countries*, and, that coming to unlade some Goods at *Amsterdam*, one *Martin van Daval* a Merchant of that City, hearing him talk of the said *Commin*, told him that this *Faithful Commin* had been lately at *Rome*, and that the Pope *Pius Quintus* had put him in Prison, but that *Commin* writing to the Pope that he had something of importance to communicate to him; the Pope sent for him the next day, and as soon as he saw him, said, Sir, I have heard how you have set forth me and my Predecessors among your *Hereticks* of *England*, by reviling my person, and railing at my Church: to whom *Commin* reply'd, I confess my lips have uttered

ed

ed that which my heart never thought, but your *Holiness* little thinks I have done you a most considerable Service, notwithstanding I have spoken so much against you; to which the Pope returned, How, in the Name of *Jesus*, *Mary*, and of all his Saints, hast thou done so? Sir, said *Commin*, I Preached against set Forms of Prayer, and I called the *English Prayers English Mass*; and have persuaded several to pray spiritually and *Extempore*; and this hath so much taken with the people, that the Church of *England* is become as odious to that sort of people, whom I instructed, as *Mass* is to the Church of *England*; (d) and this will be a stumbling Block to that Church while it is a Church; upon which the Pope commended him, and gave him a Reward of 2000 *Ducats* for his good Service.

Her Majesty and the Council thanking Mr. *Baker* for his information, ordered him to withdraw; and upon this the Queen writ over to her Agents beyond Sea, if possible to have

*Commin*

(d) It is to be hoped he will be a lying Prophet, who was a false one, and that this Relation will contribute to the removing that stumbling Block.



*Commin* taken and sent over into *England*; but the thing taking *Air*, and it being the common Discourse how the *Pope* had rewarded this *Imposter*, some of his Friends gave him advertisement of his danger, which made him quit the *Low Coontreys*, and seek a safe retreat in the *Romish* Territories.

However, this produced that (e) *Act* (e) This gave occasion to the *Act* for 12d. per Sunday for missing Divine Service.

for preventing *Popery* and other *Sects*, which enjoyned all people from ten years old and upwards, not having a lawful Impediment, to repair every *Sunday* to hear Divine Service, under the penalty of forfeiting twelve pence for every such default.

What is observable in this *Narrative*, is the original of Separate Congregations, of *Extempore* Prayer, the vilifying the publick Church-Service, stiling it *English* Mass, the pretences to the Spirit, the denying the King's Supremacy, despising lawful Ordination, and Licenses to Preach in stated Parochial Congregations, the juggling people out of their Money and their Loy-

Loyalty, are all *Arrows* that originally came out of the *Romish Quiver* : and that there can be no doubt, but ever since this mans success, the *Pope* and Colledge *de propaganda fide*, the *Jesuits* and *Priests* have been industrious to improve this Advantage, and to stock us with disguised *Emissaries*, who increase our Differences, and exasperate all the Separations against the Church of *England*, in hopes by our Divisions to destroy both.

But that in the mouth of two Witnesses Truth may be justified, I will present the Reader with an exact Counter-part of the same *Romish Indenture*, whereby they have all bound themselves to work the ruine of the Church of *England* by this method of raising, fomenting, supporting, and exasperating Divisions and Separations among

The

*The following Narrative is a true Copy taken out of the Registry of the Episcopal See of Rochester, in that Book which begins Anno 2 & 3 Phil. & Mar. and continued to 15 Eliz.*

*This Narrative is not to be found in the Register of the Diocese of Rochester, as here stated it was. Close search has been made for it but in vain.*

**I**N the year 1568, being the 11th. of Queen Elizabeth, one Thomas Heth, Brother of Nicholas Heth, Bishop of Rochester, in the Reign of King Henry the Eighth, came to the Dean of Rochester, and pretending to be a poor Minister, made Application to him, to present him to the Bishop, in order to some Preferment. The Dean thought it fit to hear the said Thomas Heth Preach in the Cathedral Church before he would interest himself in his behalf to the Bishop. Accordingly he appointed him to Preach upon the 21th. of November, where he took his Text, Acts 12. ver. 6. Peter therefore was kept in Prison, but Prayers were made

A strange Discovery of a Jesuit counterfeiting a Protestant, to sow Division, and raise Sects.

*made without ceasing of the Church to God for him.* But so it happened, that while he was Preaching, casually by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the name of *Thomas Finne*, from one *Samuel Malt* a notorious *English Jesuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fisher*, Sexton of the Cathedral, he carried it immediately to the *Dean*, who upon perusal, went presently with it to the Reverend Father in God, *Edmond Gest*, then Bishop of that *See*, who upon the reading of it, instantly caused the said *Heth* to be apprehended, and the next day being Monday, *Novemb. 22.* brought him to Examination.

*Bishop.* Mr. *Heth*, how long have you Preached in *England*?

*Heth.* About six years and more.

*Bishop.* Were you of any certain Order formerly, before this late Reformation of the Church of *England*?

*Heth.* Yes, I was.

*Bish.* What was that?

*Heth.*

*Heth.* It was the Order of Jesus.

*Bish.* Are you not still of that Order, and have you not now and then some correspondence with that Order?

*Heth.* The Ministry will venture to instruct one another; but your Lordship seeth how I have retired myself from those whom you call *Jesuits*.

*Bish.* We suppose, Mr. *Heth*, you have not totally forsaken their *Tenents*, though you have their *Persons*.

*Heth.* Wherein may I be suspected not to forsake their *Tenents* as well as their Company?

*Bish.* There is great suspicion that you are not of the Church of *England*, by the words which you spoke yesterday in your Sermon.

*Heth.* What words were those, my Lord?

*Bish.* You said, that it was not those Prayers of the Church of *England* as are now established, that brought *Peter* out of Prison, but

D

spirit

\* Observe the Design of the Papists from the beginning of the Reformation to bring the Prayers and Church into contempt, not being spiritual Prayers, and how well the Dissenters have copied this Original. (a) The Language exactly of Separatists.

(b) A good answer to

both Papists and Dissenters. *Quare* whether the Directory were warranted by express Scripture. (c) Diversity and Variety of publick Prayers taken from a Popish Pattern, no where warranted in Scripture.

\* spiritual Prayers.

*Heth.* And were they not spiritual Prayers that availed him? And where have we (a) Scripture for any set Form in the Church?

*Bish.* (b) If there be no Scripture for any set Form in the Church of *England*, much less for any set Forms among your Fraternities; for what we have established is out of the written word of God. (c) But as for your *Popish Orders*, viz. *Augustines*, *Dominicans*, *Franciscans*, *Jesuits*, &c. you all differ in the Prayers of the *Mass* one from another; where then is your Scripture for so many Varieties of Prayers and *Masses*.

*Heth.* They have Antiquity on their side, and for the alteration of Prayers, every Fraternity and Convent hath power among themselves, as is most fit, for that Congregation assembled.

*Bish.*

*Bish.* Now seeing you have begun to talk of *Antiquity*, pray, Mr. *Heth* tell me, (d) Were all the Orders of the Church of *Rome* ordained at once? No surely, for some *Orders* are ancienter than others, by reason they have been allowed by several Popes: But as for yours, that Order was but of late days established, therefore you have little or no *Antiquity* to plead.

*Heth.* My Lord, You see I am fallen from that Society, which I perceive by your passages in examining me so strictly, you suspect me to be one of them still : I confess, (e) I am not so totally of the Episcopal Party of *England*, (f) because I have laboured to refine the *Protestants*, and to take off all smacks of *Ceremonies* that in the least do tend to the *Romish* Faith.

*Bish.* Hath our Gracious Queen,  
by her Learned Council, and Assem-  
bly of Divines, who several times sate  
for the Reformation of Religion,  
now declared and confirmed by Her  
Highnesses High Court of Parlia-  
ment established the Forms and Man-  
ners

(g) An unanswerable Question to all Dissenters who are no more but private persons. *Heth.* (b) It was but my good will in endeavouring to make it purer.

(b) From the good will of such Pretenders, whether Papists or Dissenters, Good Lord deliver us. For we know by woful Experience, the fire of Reformation pretends to refine, but being over-hot, does consume.

*Bish.* You are a pure Steer, I must needs say, in pretending that you are reformed: yet let me ask you one Question, Mr. *Heth*, Had not you of late any Letters from any of your Society?

*Heth.* I might have had Letters, must I therefore be of their Order still, because they write to dissuade a man from his Principles? No sure, my Lord.

*Bish.* Your Society write, Mr. *Heth*, not to dissuade you, but that you may dissuade others; However, tell me, Did you ever know or hear of a man called *Samuel Malt*?

*Heth.* I have heard of such a man.

*Bish.* Yes, and you know him full well.

*Heth.*



*Heth.* It may be so, my Lord.

*Bish.* Mr. *Dean*, Shew Mr. *Heth* the Letter, and let him tell whether he knows the hand-writing; and call in *Richard Fisher* to come into the Court.

*Richard Fisher.* Here, my Lord.

*Bish.* How came you by this Letter?

*R. F.* I found it yesterday after Even-song, in the Pulpit.

*Bish.* You know it if you see it, is this the same?

*R. F.* The very same.

The Letter was, as follows.

Brother,

**T**He Council of our Fraternity have thought fit to send you David George, Theodorus Sartor, and John Huts, their Collections, which you may distribute where-ever you may see it may be for your purpose, accord-

ing to the peoples inclinations. These mixtures with your own, will not only a little puzzle the Understandings of the Auditors, but make your self famous : We suppose your wants are not considerable at present, by what we have heard, how your Flock do admire you every day more and more. Be not overzealous in your proceedings in the beginning ; but gradually win on them as you visit them, and according as you find their inclinations bend to your Design, let us hear how you have proceeded, for it will satisfy your Brethren much, and enable them the better to instruct you for the future. Hallingham, Coleman, and Benson have set (i) a Faction among the German Hereticks, so that several who have turned from us, have now de-  
 nied

(i) The Original of the Sects in Germany many among the Protestants, from the Jesuits.

nied their Baptism, which we hope will soon turn the scale, and bring them back to their old Principles. This we have certified to the Council and Cardinals, (k) That there is no other way to prevent people from turning Hereticks, and for the recalling of others back again to the Mother Church, than by the Diversities of Doctrines. We all wish you to prosper.

(k) The Reader is desired seriously to observe, that the Jesuits, Pope and Cardinals have laid this down as a Maxim, that Divisions and Separations are the most effectual way to introduce Popery, and ruine the Protestant Religion.

Madrid Octob.

26. 1568.

Sam. Malt,

Bish. Look here, Mr. Heth, here is a Letter, and it is to be supposed to drop from you when you Preached yesterday, for none stood in the Pulpit but your self.

Heth. Let me see the Letter once more, Mr. Dean; See, my Lord, this

Letter is directed to another man, named *Thomas Finne*, but my name is *Thomas Heth*.

B. You are not the first man that hath altered your Name : How long have you been in Town ?

H. About three weeks,

B. To what intent came you hither ?

H. Upon two accounts, my Lord ; first, to visit my friends, for my Brother *Nicholas* was Bishop of this See formerly ; Secondly, to be preferred ; for the *Dean* promised to recommend me to your Lordship.

B. Mr. *Dean*, Did you promise to prefer Mr. *Heth* ?

*Dean*. I did, my Lord, and upon that account I permitted him to Preach before you ; but this Paper hath altered my intentions.

After this Examination, it was resolved to send to Mr. *Heth's* Lodgings at the *Queens Arms* in *Rocheſter*, where, upon ſearch in one of his Boots were found his Beads, and ſeveral Papers, among which was a License from the Fraternity of the *Jefuits*, and a  
*Bull*

*Bull* dated the first of *Pius Quintus*, to Preach what Doctrine that Society pleased for the dividing of *Protestants*, particularly naming the *English Protestants* by the name of *Hereticks*. In his Trunk were several Books for denying (1) Baptism to Infants; with several other horrid Blasphemies: which being brought before the whole *Assembly* then present, the Bishop adjourned the Court, appointing another day for further Examination, till they had acquainted her Majesty and her Honourable Council with these passages, and sent for further *Instructions* how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manacled, till Order came from the *Board*.

(1) The Papists Authors of the Sect of Anabaptists.

On the 25<sup>th</sup>. of *November*, being *Thursday*, the Bishop called a Court, and sent for *Heth*, who coming before him, a great number being assembled to hear the Matter, the Bishop spake as followeth.

Mr. *Thomas Heth*, It is visible how you have not only deluded several poor Souls, but also abused her Majesty

(m) Those who still continue these Separations which the Jesuits first begun, are desired in the Name and Fear of God, to consider whether they are not guilty of the same

Abuses. A Prediction that Separatists shall, when they see how they have been abused by the Jesuits, unite with the Church of *England* to extirpate Popery, which they have endeavoured to re-establish, by overthrowing the Protestant Religion by their own Divisions.

*jesu*, and the *Ministry* of this Kingdom, by your *Romish* and *Jesuitical* Policy, purposely to sow Sedition in the Church of Christ: it is well known, that though your Society have taken the Name of *Jesus*, by terming themselves *Jesuits*, yet you have denied *Christianity*, which is Christ: for several have been called by the Name of *Jesus*, but none by *Christ*, from which all true Believers term themselves Christians: By this means you endeavour to bring the people back to your *Popish Zeal* again: (m) But you will be mistaken, for that sort of people whom you endeavour through a blind pretended *Zeal* to withdraw from the Church, will be at last your *Bane*, and hate your Society, so that at the end, when ye shall think ye have accomplished your evil designs, and fall upon the Church of Christ, those very people, whom ye have as-

ter these *Satanical Delusions* beguiled, will not so much, through Love, joyn with Christ to overthrow your *Evil Intentions*, as through perfect hatred to your *wicked Policies*.

To severall mens knowledge, as we have since enquired after thy Actions, thy *Hofstess* and her Husband have declared, that thou hast spoken against thine own *Order*; yet thou by thy outward *Purity* hast defiled thine own *Calling*, under pretence of purifying the *Church of England*. What canst thou therefore say for thy self, that thou mayest not be made a *publick Example* to all Spectators for thy wicked *Schismatical Sedition* sown within these Her Majesties Dominions: Wilt thou openly declare before God and the World thy wicked and evil intentions, which caused thee to run into these *Schisms*, and reform thy course of life which now thou livest in; and not only my self, but the whole Court here assembled will endeavour to get thy *Pardon*, and provide for thy future maintenance.

H. My Lord, I know not what I might

• Shame the true reason why some persist in their Opinions, and not Conscience or Religion.  
 † A true, but dear Experiment, to which the Church of *England* may write a sad *Probaturum*.

might have done, had I not been so publickly examined, \* but seeing my *Vocation* is so publickly known, I shall not acknowledge my self to be guilty of any *Misdemeanor*; for I have fought a good Fight for Christ, whose Cause I have taken in hand. † This Experiment I tried among my Countrey-men, that the World may see that all those who term themselves Protestants, are not of the Church of *England*, though they speak against *Rome*.

The *Bishop* hearing him speak so obstinately, said, Behold, my *Brethren*, a *Jesuits Confession*! how he hath declared he had set up a certain Form of Religion, purposely to withdraw you from the Church of *England*. These things will be among us while we are a Church; (a) but woe be to those Deluders, or to those who will be deluded by them: We have a good *Law*, and the Light of the *Holy Gospel* now flourishing among us, which hath for these many years past been absconded; (b) therefore, my *Brethren*, consider

(a) A thing so-berly to be considered by Dissenters.

(b) A necessary Caution to all such as value their Souls, Bodies, or Estates, the Peace of the Publick, or the Protestant Religion.

sider



sider the condition of your Souls;

(c) *If you start aside once from your Principles, having the right way so plainly set before you, ye will not only run into Popish Slavery again, but be in peril of a total confusion of Soul and Body;* (c) *Cedro digna! an Aphorism of undoubted Truth.*

(d) *and if Rome get once her Foot upon these Dominions again, not only your selves and your Children, but your Princes and Nobles shall become Slaves to her Idolatry.* (d) *Which without the Assistance of Separatists, is humanely speaking, impossible.*

After this, *Heth* was remanded to Prison, and for three days brought to the Market-place at *Rocheſter*, where he stood by the *High-Croſs* with a Paper before his Breast, in which were written his *Crimes*, then he was *Pillorred*, and on the last day his Ears were cut off, his Nose slit, and his Forehead branded with the Letter *R.* and he was condemned to indure perpetual Imprisonment: but it lasted not long, for a few months after he died suddenly, not without the suspicion of having poysoned himself.

From this *Narrative* we may observe, that the chief Rise and Original of our unhappy Divisions and Separations. Observations to be deduced from this Narrative.

rations is to be fetched from the devilish Policy of the *Papists* counterfeiting a design to advance the *Reformation* of the *Protestant Religion* to a greater *Purity*; that the *Pope*, *Cardinals* and *Jesuits* have been always instrumental in raising these Divisions and Separations, and that they judge this the most effectual way to introduce Popery; that they hate our Bishops and Prayers, and delude innocent and unwary people into a dislike and hatred of them; that there is no way to discover them, but by their sowing these Seeds of Separation and Sedition; and that therefore it is the *Interest* of all true *Protestants* to unite with the *Church of England*, and thereby give that deadly blow to the *Romanists*, which the *Bishop* here seems prophetically to foretel, and to quit these Separations, which otherwise will hazard the ruine of the *Protestant Religion*, by the Introduction of Popery.

Thus have the *Romanists* dealt with us, and perswaded many to break down the Walls of our Church, to make room for the *Wooden Horse* of *Refor-*

*Reformation*, whose Belly is charged with more Sects, Opinions and Divisions than that which conquered *Troy* was with crafty *Greeks*.

All the Reigns of *Queen Elizabeth* and King *James* they were busie in preparing the materials, and undermining the Foundations of the *Church of England*; but in the Reign of King *Charles* the First, thinking themselves strong enough, by the assistance of the Faction, they had raised to effect their designs, they gave Fire to the *Train*, and with the pretended fears of *Papery* and *Tyranny* they first set *Scotland*, next *Ireland*, and then *England*, into the flames of a most horrid, cruel, and unnatural War, which they managed by the strength and power of Dissenters from the *Church of England*.

To confirm the Truth of this, I will give the Reader an account, which I find in Mr. *Rushworth's Historical Collections*, a Book much valued among Dissenters, who tells us of a Proposition made to the King of *Spain*, and discovered about the time that the

*Spanish*

*Rush. Hist. Col. pag. 970, 971.*

*Spanish Armada* came upon the Coast of *England* in the year 1639. where among other passages, discoursing of an Enterprize upon *Scotland*, which was then in an high Ferment of the *Covenanters* against the *King*, *Bishops*, and *Common-Prayer*; the *Proposer* thus argues, that there could be no Fleet set out so strong as to attempt them by Sea, except all the *Kingdom* contribute to it, which, says he, *Cannot be done except all the States joyn; of which, we of the Confederacy shall be the greater Part, and so the Enemy shall forthwith be forced either to give Liberty of Conscience to the Catholics, or put themselves in danger of losing all.*

Observe first, The *Scots* had no enemies but the *King*; or, as they pretended, his evil Counsellors, particularly *Canterbury* and *Stafford*, who all run the same Fate which the Papists in *Habnerfield's* discovery of their Plot had contrived for them.

Secondly, *Liberty of Conscience* was the ground of the *Quarrel*.

Thirdly, They of the Confederacy were the greatest part of the *States*,  
but

but it is evident the *Covenanters* were the greatest part of the States (for they had turned out the *Bishops*) at that time; and if there be sense in the Words, or truth in the Relation, it gives a remarkable glimpse of Light into this dark Vault, and imports a secret confederacy against the King and Church of *England*, between the Papists and Covenanters, and that that formidable *Armada* was designed for the assistance of the Covenanters: and the next page gives not only a greater Light, but a clear vindication of the King from any such compliances with the Papists, as were suggested, and made the foundation of the War. *As for the King of Great Britain*, adds he, *If he will not give Liberty of Conscience, he shall be reduced to it with no little damage.* Now who were they that pressed for this *Liberty of Conscience*, and did reduce these *Nations* to it, all people know. And a little after, he urges this design from the danger, *if the King of England being Confederate with all the Hereticks of Holland and Germany, Enemies of*

E

God

God and Spain, should be able to carry on his Pretensions and Title to the Crown of France, add to this, that there is no improbability that they who would treat with France and Richelieu, as was proved the Covenanters did by a Letter written by the Lord Lowdon to the French King, would make no difficulty to do the same to the Spaniard, then the most Potent Monarch of Europe, and which confirms the Opinion, I do not remember the Scots made any complaint of this great Fleet as designed against them.

But that which makes the thing plain, is the discovery which was made to Sir William Boswell, by Andreas ab Habnerfeld, which was communicated first by Sir William to my Lord of Canterbury, and by him transmitted to the King then at York, Novemb. 1640. The whole is printed by it self, and in Rushworth's Collections, and is too long here to insert, but the principal parts and matter of the Plot was this, That there was a design on Foot by the Papists against the Life of the King and the Archbishop. That

to

to effect this the *Scottish* Commotions were raised, and fomented by the *Jesuits*, that they exasperated the *English* Dissenters by the severity used against *Pryn*, *Burton*, and *Bastwick*, and the *Scots* by the Fears of Popery upon the Imposition of the Common-Prayer Book ; that *Cuneus* or *Cou*, the *Pope's* Legate, and *Chamberlain* a *Scot*, Chaplain and Almoner to *Cardinal Richelieu*, were the great Negotiators of this *Conspiracy*, and that the design was to embroil these *Nations* in a Civil War. The Troubles came on so fast, as may well be supposed, precipitated for fear of a further prosecution of this discovery, that the *Archbishop* lost his Head for refusing a *Cardinals* Hat, and opposing the *Scottish* *Covenanters* ; and the King this, because he would not give away the *Crown*, and pull down the *Mitre* by granting *Toleration*. And however the following Distractions and Rebellion stifled the further prosecution and discovery of this Plot, yet the *Tragical Event* justified the Truth of the Discovery.

What the consequences of these Proceedings would have been if *Providence* had permitted those Usurping Powers to come to any firm Establishment, God only knows; but a *Tyranny* in the Church like that of the Papacy is most suitable and natural to the Tyrannical and Arbitrary Government of Rebels, Regicides, and Usurpers. But God miraculously restoring our Gracious Sovereign King *Charles* the Second to his Throne, and the Church of *England* to her pristine Splendor, we were in a State of Tranquility till of late years.

But the *Papists* envious of our Happiness, began or rather continued to leaven the disaffected party of men in Church and State against both; and how far they had driven on their designs for a second Revolution, few people can be strangers; the old Stories were revived, and new ones minted, to raise fears and jealousies of *Tyranny* and *Popery*, to set us altogether by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd *Rebellion*:  
the



the *Dissenters* were busie every where to calumniate the Bishops and Church as Popishly affected, the *Lawn Sleeves* were threatned, and the Episcopal Party branded with all the names of Ignominy; so that the rich and wise Citizens of the great *Metropolis* of *London* knew scarcely whether their greatest danger was from Papists or Phanaticks, Wealth being always a Crime in Popular Tumults and Insurrections; Sedition was as commonly talked, and as hot as *Coffee* was drank; and in a word, from the Court to the *Cottage* none could escape the imputation of Popishly affected, who durst write or speak in vindication of the Church of *England*, or against Dissenters.

And that all this was but a Branch of the late horrid *Popish Plot* against his Majesties Life, the Government by Law established, and the *Protestant Religion*, I offer the Testimony of Dr. *Oats* the first and principal Discoverer; who all along charges the Papists, the disguised Priests and Jesuits with managing the intemperate heat

of *Separatists* against the Government; and we cannot without bringing a manifest and dangerous disreputation upon the rest of his *Evidence*, but believe him, when upon his Oath he assures us, that the Jesuits creep in among Dissenters under the disguise of *Nonconforming Ministers*, to divide and exasperate, to raise, and blow up Animosities and Calumnies into actual *Rebellion* against the *Civil Government*, under a pretence of their dislike of the *Ecclesiastical*.

Thus in his Printed *Narrative*, Paragraph 1. He informs us that *Richard Strange* Provincial, *John Keins*, *Basil Langworth*, *John Fenwick*, and *Harcourt*, *Jesuits*, did write a treasonable Letter to one *Father Suiman* an *Irish Jesuit*, at *Madrid* in *Spain*, in which was contained the plotting and contriving a Rebellion in *Scotland* of the *Presbyterians*, against the Episcopal Government: In order to which, they had employed *Matthew Wright*, *William Morgan*, and one Mr. *Ireland*, to go and Preach under the Notions of *Presbyterians*, and give the disaffected  
Scots

*Scots* a true understanding of their sad Estate and Condition in which they were, by reason of *Episcopal Tyranny* exercised over them; and withal to tell them they had now a fair opportunity to vindicate their *Liberty* and *Religion*; and that it could be done no other way but by the Sword.

*Paragraph. 18.* That the Fathers of the *Society in Ireland* were very vigilant to prepare the people to rise for the defence of their *Liberty* and *Religion*, and to recover their Estates.

*Paragraph 35.* That the Jesuits by order of the Provincial, were to send new Messengers into *Scotland*, to promote the *Commutations* there, and to inform the people of the great *Tyranny* they lay under by reason of their being denied *Liberty of Conscience*; and that not being to be procured but by the Sword, they must take that course to purchase their *Liberty*.

*Paragraph 43.* That two new Messengers were sent into *Scotland* on the 5<sup>th</sup>. of *August* 1678. one by the name of *Father Moor*, the other of *Sanders*, alias *Brown*, with instructions to carry

themselves like *Non-conformist* Ministers, and to Preach to the disaffected *Scots*, the necessity of taking up the Sword for defence of *Liberty of Conscience*; these the Deponent saw dispatched.

*Paragraph 50.* The Deponent, Dr. Oats, saw a Letter from Father *Ireland*, August the 7th. 1678. where, among other things, he intimates the joy he had, that the disaffected *Scots* would not lay aside their endeavors for, and after *Liberty and Religion*, and that the *Catholicks* of *Scotland* had promised to use the utmost of their Interest to keep up the Commotions there.

Here let me be permitted to make a little break to confirm this *Evidence* by a remarkable Passage which fell out the last year in the tragical end of the Lord *Forrester*. This Lord was the person that after the defeat of the Rebels at *Bothwel-Bridge*, took occasion, upon the Indulgence granted by His Majesty, to erect a House within two miles of *Edinburgh*, for a publick *Conventicle* of *Non-conformists*, and for his

his building this *Synagogue*, went for a zealous man among them; but so it hapned, that not long after he was barbarously murdered by a Woman Relation, with whom he had incestuously lived many years: After his death a *Dispensation* was found in his Closet from the Pope to marry her, which it seems he delaying to do, she took his Life as the price and reparation of her abused Honour; which plainly shews that these Supporters of the *Nonconformists* may be, and are secret Papists.

Raviliac Redivivus.

But to proceed, *Paragraph 51*. Among other mysterious Phrases relating to the Plot, *John Keins* told the Deponent, that the Provincial had taken great care of keeping alive the differences between the disaffected *Scots* and *Duke Lauderdale*, that *Mum* and *Chocolate* should be put down, and the *Order* of the *Magpies* should be turned to their primitive Institution and Habit. By *Mum* and *Chocolate*, meaning the Protestant Peers, and by *Magpies*, the Bishops.

And for a clear vindication of the  
Bishops

Bishops and Episcopal Clergy of the Church of *England*, from the unjust imputation of being Popishly affected, the common brand which Nonconformists burn upon their Reputation, *Paragraph 72.* He informs us, that the Pope had issued out a *Bull*, in which he disposes of the Bishopricks and other Dignities in *England*, as follows.

*Arch-Bishops.*

*Canterbury*, Cardinal *Howard*.  
*York*, *Perrot*, Superior of the  
 Secular Priests.

*Bishops.*

*London*, *Corker*, President of the  
*Benedictine Monks*.  
*Winchester*, *White*, aliàs *White-*  
*bread*, Provincial  
 of the Jesuits.

*Durham*,

*Durham, Strange*, late Provincial of the Jesuits.

*Salisbury, Dr. Godden*.

*Norwich, Napper*, a Franciscan Friar.

*Fly, Vincent*, Provincial of the Dominican Monks.

*Exeter, Wolf*, one of the Sorbon.

*Peterborough, Gifford*, a Dominican Friar.

*Lincoln, Sir John Warner* Baronet, a Jesuit.

*Chichester, Morgan*, a Jesuit.

*Bath & Wells, Dr. Armstrong*, a Franciscan Friar.

*Carlisle, Wilmot*, aliàs *Quarterman*, a Secular Priest.

*Chester, Thimbleby*, a Secular Priest.

*Hereford, Sir Thomas Preston* Baronet, a Jesuit.

*Bristol,*

*Bristol, Mundson, a Dominican.*  
*Oxford, Williams, Rector of*  
*Watton, a Town in*  
*Flanders, a Jesuit.*  
*St. Davids, Belson, a Secular*  
*Priest.*

*St. Asaph, Jones, a Secular.*  
*Bangor, Joseph David Keimash, a*  
*Dominican Friar.*

*Abbots.*

*Westminster, Dr. Sheldon, a Be-*  
*nedictine Monk.*  
*Sion House, Skinner, a Bene-*  
*dictine Monk.*

*Deans.*

*Canterbury, Belton, a Sorbonist.*  
*St, Pauls, Leybourn, a Secular,*  
*Secretary to Car-*  
*dinal Howard.*

*Wind-*



*Windsor, Howard, with twelve  
Benedictine Canons.*

*Chichester, Morgan, a Secular.*

*Winton, Dr. Watkinson, Presi-  
dent of the English  
Colledge at Lisbon.*

With many other Dignities of the  
Church, disposed of to Foreigners  
in that *Bull*.

*Paragraph 74.* That twelve *Scotch*  
Jesuits were sent into *Scotland*, to keep  
up the Commotions in *Scotland*, and  
that they had instructions given them  
to carry themselves like *Nonconformist*  
Ministers among the Presbyterian  
*Scots*.

And *Pag. 67* of the *Narrative*,  
numb. 7. One means, he says, they  
were to use to bring in Popery, was  
by seditious Preachers and *Catechists*  
set up, sent out, maintained, and dire-  
cted what to Preach in their own, or  
other private or publick *Conventicles*  
and *Field meetings*.

Now,

Now, as in reason we cannot believe the Papists are less solicitous for their Affairs in *England*, than in *Scotland* and *Ireland*; so we cannot but conclude from this evident matter of *Fact*, that they have been as industrious among the *English* Nonconformists to sow dividing Principles, and animate them against the Government and Governors both in Church and State.

And that this may not pass for a bare supposition, without ground, I I have heard Mr. *Prance* affirm, that both *Gavan* and *Whitebread* used to Preach frequently in *Conventicles* in *Southwark* and other places: and I am able to prove, *Whitebread*, alias *White*, the Provincial of the *Jesuits*, who was executed for the Plot, did not many months before the Discovery, and his Apprehension Preach in a *Conventicle* as a Nonconformist, at *Spaldwick* within five miles of *Huntington*; and that he had several times done the like before, as was attested by several of the Congregation, before divers Gentlemen in the County of  
*Hun-*

*Huntington*; and if the shame of *Dis-senters* did not smother the further discovery of this Truth, for fear of the just reproach and infamy it would bring upon them among the miss-led people, I doubt not but we should find these *Friars* and *Jesuits*, in disguise of Nonconformists, and by false Names, as frequent in the Pulpits of Separatists, as their ordinary Teachers.

And indeed nothing is more feasible or easie ; for it is no more than for a Jesuit to bring a counterfeit Letter of Recommendation from some known Nonconformist either out of the Town, if he designs to travel and Preach in the Countreys, as an *Itinerant*, or out of the Countrey, if he will Preach in the Town, or a Certificate that he has Preached in such or such Congregations, with their Approbation, which he is sure to have, if he inveigh against Popery, Bishops, Ceremonies, Common Prayer, and for Liberty of Conscience, and the business is done, and without further Examination he is admitted into their Pul-

Pulpits, and shall pass for a zealous Protestant, and an heavenly man in the opinion of the undiscerning Auditors, as Father *Commin*, and Father *Heth* have done, and many others before.

Whereas the Church of *England* takes care that none be admitted to the Charge of Souls without all the *Caution* imaginable against *Popery*; they must take the Oaths of Allegiance and Supremacy, have Testimonials from Persons that know them, of their Ability and soundness of Judgment, they must shew their Letters of *Ordination*, before they are admitted to Preach in an unknown Congregation, and have a License from the Bishop of the Diocese before they can regularly Preach in a Congregation whereinto they are by Law instituted and inducted.

The natural Inferences which follow from this unquestionable matter of *Fact*, here faithfully related, and offered to the serious consideration of all sober People, of what persuasion soever, are these.

*First,*

*First*, That the Pope and Papists have ever since the Protestant Reformation endeavoured to raise up *Sects* and Differences in *Opinion* amongst *Protestants*, by sending their disguised Emissaries among the *zealous* and well-meaning people, to seduce them into Separation and *Schism*.

*Secondly*, That they look upon these practices as most effectual means to bring the people back to the *Romish* Religion, and to introduce *Poper*y among us.

*Thirdly*, That for this purpose they have been all along industrious in this course, by depraving the Government of *Episcopacy* as *Tyrannical*, the Established *Prayers* as *Popish*, by extolling *Extempore* Prayers as *Spiritual*, by encouraging an unlicensed Ministry, by preaching up Liberty of Conscience, and that it is to be obtained and maintained at any rate; and it is worth observation, that *Coleman* dates the *Æra* of all the misfortunes like to happen to *Catholicks*, from the fatal rescinding of the late Toleration: therein agreeing exactly with *Dissenters*, who were

no less *Querulous* for the stopping of that door, though from him nothing can be more evident, than that the *Jesuits* designed to bring in Popery at it, which they could not do, being openly excluded from the benefit of it, but by pretending to be *Dissenters*.

*Fourthly*, It is most manifest, that all our late horrid Civil Wars, Rapines, Bloodshed, and the execrable and solemn Murther of his late Majesty, and the banishment of our present Sovereign, were affected according to the fore-contrivance of the *Papists*, by the assistance which *Dissenters* gave them, and the opportunities they had to preach them into Rebellion, under the pretence of a thorough Reformation; that all the late Commotions and Rebellions in *Scotland* sprung from the same Counsel and Conduct: and that the *Papists* will never out of the hopes of effecting our ruine, nor without the same opportunities they have hitherto had, so long as our Divisions are kept up and maintained, which give them the advantage of dashing us one against another.

*Fifthly*,

*Fifthly*, That therefore obstinate *Dissenters* are before God, and according to the judgment of the strongest Reason built upon plain matter of undeniable Fact, guilty of all the real danger of *Popery* prevailing again in these Nations by the ruine of the Protestant Religion.

*Sixthly*, That the Church of *England* in Doctrine and Discipline is the greatest enemy the Papists have, according to their own declared sense and judgment, and consequently wholly innocent of any such designs and compliances, or approaches to the Church of *Rome*, as Father *Du Moulin*, and other Brain-sick or worse people endeavour to fix upon her : and that it is impossible to give a clearer demonstration of the innocence of the Bishops and Clergy of *England*, than Dr. *Oats* has in the 72 *Paragraph* of his *Narrative* before recited, concerning the Pope's *Bull* or *Breve*, bestowing all the considerable Promotions and Dignities in *England* upon Papists there mentioned, which could not be done without turning

out the present Bishops and Dignitaries of the Church: And there cannot be a more demonstrative argument that he esteems them *Hereticks* and *Enemies*: for there is no doubt but if the Pope had any hopes of their compl'yance with Popery, he would not only have consented to their continuance in those promotions, but have promised high Rewards and Encouragements to them.

*Seventhly*, That therefore it is the joynt Interest both of *Prince* and *People* of these *Nations* to support and defend the Church of *England* as now by Law established; those of her Communion being by a tract of Experience of equal date with the Reformation, found to be both in *Principles* and *Practice* the most peaceable and Loyal Subjects, and soundest Protestants, of unshaken Allegiance and unblemished Loyalty, the ablest Champions against *Popery*, and the only bulwark of the Protestant Religion, as is but too evident by the constant endeavours of the Papists, both by their own power, and the assistance  
of



of Dissenters to undermine and overthrow it.

To conclude, as I have here impartially related matter of Fact, and drawn necessary inferences from it, without animosity or bitterness of language, so I hope good men will, without prejudice or partiality weigh it in an equal balance, and make that charitable use of it for which it was intended, that it may be a means by discovering the *source* and *original* of our Divisions and Distractions, our Fears and Apprehensions, and thereby give us the opportunity to break the snares of our Enemies, to which, nothing can so effectually contribute, as our uniting in the Protestant Religion of the Church of *England*.

God of his infinite mercy, who maketh men to be of one mind in an House, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their Wise-men backward, and their Counsels into Foolishness; grant that in this our day, we may see, and know, and follow the things that

make for our *Peace*, that so our Divisions may not be our ruine, that the Enemies of our Countrey and Religion may not triumph over us, but that by our *Union* with the Establish'd Government in Church and State, we may defeat the designs of our Enemies, and disappoint their expectations. God long preserve the Life of our Dread Sovereign, and defend this Church, the most true Apostolick of any Church upon the face of the Earth.

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*The End of the First Part.*

THE  
SECOND PART  
OF  
FOXES  
AND  
FIREBRANDS,  
Or a SPECIMEN

Of the Danger and Harmony of  
POPERY and SEPARATION;  
WHEREIN

Is proved from undeniable matter of Fact and Reason, that Separation from the Church of *England* is, in the Judgment of Papists, and by sad Experience, found the most compendious way to introduce Popery, and to ruine the Protestant Religion.

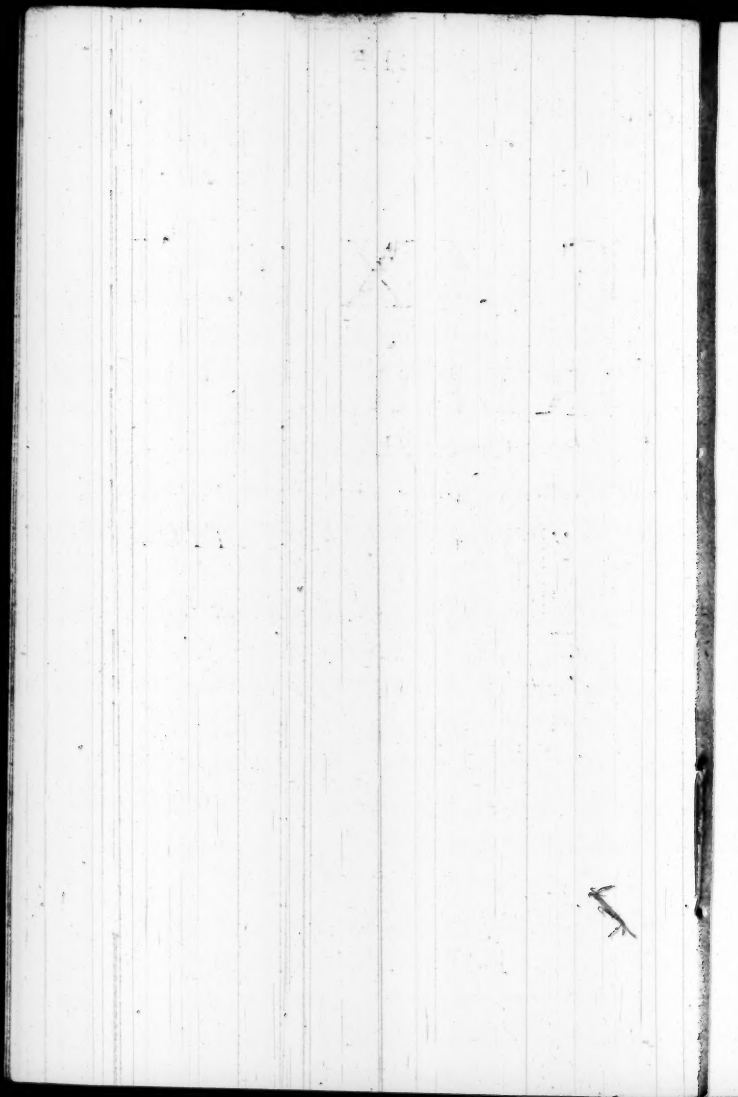
(Robert Ware)

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*Tantum Religio potuit suadere Malorum.*

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## The Epistle

To the Most Reverend the  
Archbishops; The Right  
Reverend the Bishops, and  
the rest of the Reverend  
Divines of the Reformed  
Church of IRELAND.

Reverend Fathers,

**T***He Publisher of these Col-  
lections of this Treatise,  
knows none so proper to  
whom he may dedicate it as your  
selves; for as You are those Vene-  
rable Persons that intend the Spi-  
ritual Good of this Kingdom, and  
whose Function doth oblige you to  
watch for the good of Souls, so he  
doubts not but any the meanest Pre-  
sent will be candidly accepted of,  
that tends to the promoting of so  
glorious a design. It hath been the  
unhap-*

## Dedicatory.

*unhappinefs of these Kingdoms ever since the Reformation to meet with brisk oppositions in point of Religion, not only from professed Enemies, but disguised Friends; and the Churches of England and Ireland had no sooner shaken off that Idolatry and Superstition that overspread and deformed the face of primitive Apostolical Religion; but like the woman in the Revelations, she was persecuted by the Dragon, who raised up all his Arts and Stratagems to devour that child of the Reformation which had cost her so many throws and agonies. The Papists on one hand, and the Puritans on the other, did endeavour to sully and bespatter the glory of her Reformation, the one taxing it with Innovation, and the other with Superstition, and too*  
near

## The Epistle

*near an approach to those superstitious Rites and Ceremonies which she had reformed : what justice there is in either of the accusations, the world is sufficiently sensible of by the many learned Volumes that have defended both her Doctrine and her Discipline, in opposition to them both ; and I presume that every unprejudiced Reader will cast the balance on the Churches side, and conclude that there is more of spight and malice than truth in the imputation : For it cannot be imagined that the Churches of England and Ireland should be guilty of Novelties in point of Doctrine, when they did so lowdly tax the Church of Rome with Innovations, and pretended them as one great justifiable ground of their separation from it, and to symbolize with that Church*

## Dedicatory.

*in superstitious Rites and Ceremonies, is in effect to say, that they were resolved to maintain what they had abjured, and act contrary to all the declarations that they had published to the World in their own defense. But it will appear farther from this discourse, that these objections were suggested to our dissenters from the Papists, who have frequently acted and preached in the habits of dissenters, and though they pretend to be more zealous against Popery than others, yet they are not ashamed to whet their swords at the forges of the Philistines, and make use of their arts and assistance for the ruine of the Church: I wish they would but seriously reflect upon these things, and consider that by insisting in the paths that the Papists have chalked them*



## The Epistle, &c.

them out, they are advancing the interest of Popery, and will in time do their work as successfully as if they had laid their heads together to subvert the Government both in Church and State: That they may not any more be seduced by such kind of artifices, is not only the design of these Papers, but the hearty Prayers of

Your most Humble  
Servant, R. W.

*Robert Ware*

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That




*Foxes and Firebrands, &c.*

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The Second Part.

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**T**Hat the Reader may have a clearer insight into the following discourse, and understand how little the Doctrine of depriving or resisting Princes was countenanced by the first Reformers, it may not be inconvenient to entertain him with the pious and Loyal speech of the great Pillar of the Reformation, Archbishop *Cranmer*, whereby it will appear how adverse he was either to the Jesuitical Doctrines of deposing Princes for disowning the Popes Authority, or the late Phanatical pretences of taking Arms against the King, where he neglects his duty, or stands not to the promises and Covenants that he makes at his Coronation. The Speech is as followeth :

 *M O S T*

MOST DREAD AND  
ROYAL SOVEREIGN.

**T**He promises your Highness hath made here at your Coronation to forsake the Devil and all his works, are not to be taken in the Bishop of *Rome's* sence, when you commit any thing distastful to that See, to hit your Majesty in the teeth ; as Pope *Paul* the Third, late Bishop of *Rome* sent to your Royal Father, saying, didst thou not promise, at our permission of thy Coronation, to forsake the Devil and all his works, and do'st thou turn to Heresie? For the breach of this thy promise, knowest thou

thou not that 'tis in our power to dispose of the Sword and Scepter to whom we please. We your Majesties Clergy do humbly conceive that this promise reacheth not at your Highness Sword spiritual or temporal, or in the least at your Highness swaying the Scepter of this your Dominion, as you and your Predecessors have had them from God; neither could your Ancestors lawfully resign up their Crowns to the Bishops of *Rome*, or to his Legats, according to their ancient Oaths then taken upon that Ceremony.

The Bishops of *Canterbury* for the most part have Crowned your Predecessors, and

G

Anoin-

Anointed them Kings of this Land ; yet it was not in their power to receive or reject them, neither did it give them authority to prescribe them conditions to take or to leave their Crowns, although the Bishops of Rome would encroach upon your Predecessors, by his Bishops Act and Oil, that in the end they might possess those Bishops with an Interest to dispose of their Crowns at their pleasure. But the wiser sort will look to their Claws, and clip them.

The Solemn Rites of Coronation have their ends and utility, yet neither direct force or necessity ; they be good admonitions to put Kings in mind

mind of their duty to God,  
 but no encrease of their  
 Dignity. For they be God's  
 Anointed, not in respect of  
 the Oil which the Bishop u-  
 seth, but in consideration of  
 their Power which is ordain-  
 ed, of the Sword which is  
 authorized, of their Persons  
 which are elected by God, and  
 endued with the gifts of his  
 Spirit, for the better ruling  
 and guiding of the people.  
 The Oil, if added, is but a  
 Ceremony; if it be wanting,  
 that King is yet a perfect Mo-  
 narch notwithstanding, and  
 God's Anointed, as well as if  
 he was In-oiled. Now for the  
 Person or Bishop that doth  
 Anoint a King, it is proper to  
 be done by the chiefest; but

if they cannot, or will not, any *Bishop* may perform this Ceremony.

To condition with Monarchs upon these Ceremonies, the *Bishop of Rome* (or other *Bishops* owning his Supremacy) hath no authority, but he may faithfully declare what God requires at the hands of Kings and Rulers, that is Religion and Vertue. Therefore not from the *Bishop of Rome*, but as a Messenger from my Saviour Jesus Christ, I shall most humbly admonish your Royal Majesty what things your Highness is to perform. Your Majesty is God's Vice-Gerent, and Christ's Vicar within your own Dominions, and to see  
with



with your Predecessor *Josiah* God truly worshipped, and Idolatry destroyed, the Tyranny of the Bishops of *Rome* banished from your Subjects, and Images removed. These acts be signs of a second *Josiah*, who reformed the Word of God in his days. You are to reward Vertue, to revenge Sin, to justify the Innocent, to relieve the Poor, to procure Peace, to repress Violence, and to execute Justice throughout your Realms, for Presidents on those Kings who performed not these things. The old Law shews how the Lord revenged his quarrel, and on those Kings who fulfilled these things, he poured forth his Blessings in

abundance. For example it is written of *Josiah* in the Book of the *Kings* thus, *Like unto him there was no King before him, that turned to the Lord with all his heart, according to all the Law of Moses, neither after him arose there any like him.* This was to that Prince a perpetual fame of dignity, to remain to the end of days.

Being bound by my Function to lay these things before your Royal Highness, the one as a reward, if you fulfil; the other as a judgment from God, if you neglect them. Yet I openly declare before the Living God, and before these Nobles of the Land, that I have no Commission to denounce your Majesty deprived

ved, if your Highness miss in part, or in whole of these performances ; much less to draw up Indentures between God and your Majesty, or to say you forfeit your Crown with a clause, for the Bishop of *Rome*, as have been by your Majesties Predecessors, King *John*, and his Son *Henry* of this Land. The Almighty God of his mercy, let the light of his countenance shine upon your Majesty, grant you a prosperous and happy Reign, defend you, and save you; and let your Subjects say, *Amen*.

*God save the King.*

After his Majesties Coronation, and the death of King *Henry* the 8<sup>th</sup>. several of the foreign Protestant Clergy wrote to his Son King *Edward*, and to that Honourable Council (whom his wise Father had carefully nominated for to instruct and advise that hopeful Prince) amongst whom Mr. *John Calvin* was one, as appears by his Letters to Archbishop *Cranmer*, yet extant, and Printed amongst others of his Epistles, in which he offers his service to assist that King in the Reformation of the Church of *England*; but King *Edward* and his Council refused his proffer.

The parties instrumental for dissuading of this Prince from these offers of *Calvins*, and the reasons why he was not admitted to be one in this Assembly were not known, until about the 9<sup>th</sup>. year of his Sister Queen *Elizabeth* her Reign; about which time Sir *Henry Sidney* some time Lord Deputy of *Ireland*, and one of her Majesties Honourable Privy-Council, having then the liberty to view the Papers of State within her  
Maje-

Majesties secret Closet, he happen'd to find a Letter directed to the Bishops of *Winchester*, and of *Rocheſter*, dated from *Delph*, which he in a manuſcript of his own afterwards, in the cuſtody of the moſt learned Dr. *James Uſher*, late Primate of *Armagh*, which was after tranſcribed by Sir *James Ware*, and is now entred in a manuſcript of that Knights, number *xliiii*. Running in this manner following :

These two Bishops were Gardner and Ponett.

*Memorandum* taken out of Sir *Henry Sidney* his Book, called the *Romiſh Pollicies*, numb. 6. pag. 37. in fol. a manuſcript, with Archbiſhop *Uſher*.

Her Royal Highneſſe giving me the freedom to ſearch the affairs of State ever ſince her Royal Fathers denying the Jurisdiction of the See of *Rome*, amongſt others of this ſort, I found a Letter directed to the Biſhops of *Wincheſter* and *Rocheſter*; part of the Contents being for my purpoſe, be theſe, as they were tranſlated out of the *Low-Dutch*.

Sir Henry Sidney's words amongſt other of his diſcourſes within this Book.

*Edward* (Son of *Henry* the Here-  
rick King of *England*) by his crafty  
and politick Councel hath abſolutely  
brought

brought in Heresie, which if not by art or other endeavours speedily overthrown, and made infamous, all other foreign Hereticks will unite with your new Heresies now amongst your selves lately planted, and so have Bishops as you have ; and it is the opinion of our learned men now at *Trent*, that the Schisms in *England* by *Edward's* Council established, will reclaim all the foreign Sects unto their Discipline, and thereby be one body united. For *Calvin*, *Bullinger* and others have wrote unto *Edward* to offer their service to assist and unite, also to make *Edward* and his Heirs their chief Defender, and so have Bishops as well as *England*; which if it come to pass that Heretick Bishops be so near, and spread abroad, *Rome* and the Clergy utterly falls. You must therefore make these offertures of theirs odious to *Edward* and his Council. Receive *N.S.* and *E.L.* from *Rotterdam*, their lessons are taught them, take you their parts, if checked by the other Hereticks ; for these be for Rebaptizing, and not for Infant-Baptism : Their Doctrine is  
for

for a future Monarchy upon earth after death, which will please the ordinary kind well, and dash the other that rageth now amongst you. Reverend Fathers, it is left to you to assist, and to those you know are sure to the Mother-Church. From *Delph* the 4th. Ide of May, Anno Christi, 1549.

D. G.

Her Highness one day discoursing of matters in this kind, I told her of this Paper, at the sight whereof she was startled; the Letter being amongst her Sisters papers, which caused her to expresse these very words. *I had rather than a years Revenue, that my Brother Edward and his Council had seen this Letter; nay rather than twice my Revenue I had seen it sooner, and so caused me to lay it where I found it.* The Council upon her Highness discourse concluded that *Calvin* would have established Episcopacy beyond Seas, had he been consulted herein, and that the hindrance of this offer-ture caused much animosity between  
Refor-

Queen Eliz.  
opinion at  
the sight of  
this Letter.

The Coun-  
cils opinion.

Reformers. Having no more of Sir *Henry's* words of this nature in this *Memorandum*, we shall go forward in the Memorials of other learned men of this kind.

You have seen already our Narrative of *Faithful Comin* and *Tho. Heth*, formerly mentioned in the Book entitled *Foxes and Firebrands*; Printed at *London*, anno 1680. and also the *Life and Death* of *George Browne*, with the Confession of *Philip Corwine*; which Confession was formerly written by *John Garvey*, some time *Primate* of all *Ireland*, which we have already put out to publick view. We shall therefore also lay before you the Confessions of two great Penitents, viz. the one of *Samuel Mason*, some time bred up with the Jesuits at *Paris*; the other of *Malachias Malone* a *Carmelite* Friar; who were converted to the Protestant Church of *England*, the former being converted an. 1566. the latter, an. 1584. the former being a memorial of that Learned Statesman Sir *Henry Sidney*, as also written by *John Garvey*; the latter a memorial



rial of that Eminent Statesman, the Lord *William Cecill*, as follows.

*Samuel Mason* his Conversion to the Protestant Church of *England* now established by her Royal Highness Queen *Elizabeth*, our Gracious Sovereign Lady of *England, France* and *Ireland*; together with his Speech in the Cathedral of *Christ-Church, Dublin*, June the 6th. 1566. and also his Narrative presented to Sir *Henry Sidney* on the 25th. of *August* following, being made before him, being then Lord Deputy, the Archbishop, Mayor and Aldermen of the City of *Dublin*, formerly written by *John Garvey*, Primate of *Armagh*, and Dean of the said Cathedral.

*It is usual upon Confession to shew* The Con-  
*some sorrow for sins committed, and also* verts Speech.  
*to promise an amendment for the future.*  
*But that sorrow without a performance*  
*is the committing of Sin afresh, besides*  
*the committing of the sin of lying, when*  
*the party performeth it not: These sorts*  
*of sorrows and promises be odious both*  
*to God and Man. But my Confession is*  
*not*

*not Auricular, as I publicly here declare it, therefore I hope to be the more credited; and it would redound to my disgrace from henceforth, to dissemble either with God or Man: So that I shall not make a rash vow, that I will not return to my evil ways, yet with Prayer I shall seek my God for his assistance, lest I be led into temptation, reserving within my self this saying in my mind: Teach me, O Lord, to number my days, that I may apply my heart unto Godly wisdom.*

*It was not want drove me hither, for had I complied at Paris, where I abode about eight years, I might have been entertain'd; yet my frailties were such, I here openly declare, for two years and upwards, before I departed from thence, I dissembled with the Society called the Society of Jesus. But spending my time partly in learning the Language of that Kingdom; and also by searching the Records and Libraries of the Universities there, I found out variety to dissuade me from that impious way of living. Therefore I have come hither to acknowledge both mine ignorance and per-*

*perversness when I was of a contrary opinion for to embrace the truth, which I have for a long time scandalized and rejected, hoping all here present will be pleased, as Christians, to take this my Recantation for a real and true one. So the Lord of his mercy recall Sinners to his Church duly from henceforth. Amen.*

After this Recantation of Mr. *Masons*, Sir *Henry Sidney* then Lord Deputy took him for one of his Chaplains, after which *Adam Loftus* after *Primate of Armagh*, upon the resignation of *Hugh Corwine* Archbishop of this *See*; *Adam* our *Primate* resigning up the *Primacy* to succeed *Hugh Corwine* in this Diocess, he preferred this Convert to the Parish of *Finglas*, two miles distant from this City of *Dublin*.

After the Recantation of this Convert upon the Feast of St. *Bartholomew*, soon after his Conversion, he presented Sir *Henry Sidney* with this Narrative following.

The covetousness of the Bishop of *Rome* for these several hundred of years

The Con-  
verts Narra-  
tive after his  
Speech given  
to Sir Henry  
Sidney then  
Lord Depu-  
ty of Ireland.

years past have increased more than ordinary : First their covetousness caused them to forget God, by neglecting his Will and Commandments. Secondly, it hath caused them to accept of the earthly pleasures of this world, which Satan offered to our Saviour, but Christ rejected his offer-ture by rebuking him, and shewed that he cared not for the riches therein ; by his saying, *My Kingdom is not of this World*, hath not only caused the Bishops of *Rome* to assume to themselves the Titles due to Emperors, Kings and Princes ; but above all, to assume the name of God to them and their Successors, which, in a word, is Blasphemy. At *Paris*, during my stay there, I improved my self by searching the Records, and viewing the Books in that University; amongst which, I lighted upon the Clergy of *Leige*, their Apology to Pope *Paschal* the Second, as touching the Oath of Allegiance, which he had granted against the then Emperor, *Henry* the Fourth. The substance of this Clergies Apology being thus translated out of *French*,

Who

Who can justly blame a Bishop for favouring his Lords party, to whom he oweth Allegiance, and hath promised by Oath to observe it. No man doubts but that Perjury is a grievous offence; God only sweareth and repenteth not, because wisdom keeps the commandment of Gods Oath. But for us who often repent that we have sworn, we are forbidden to swear. If a man swears, God enjoyns him to perform his Oath unto the Lord, which is not unknown to those that rend the Kingdom and the Priesthood by a new Schism, and with their upstart Traditions promise to absolve from all sins; such as incur the crime of Perjury towards their Sovereign, never reading what God said to *Zedekias*, (by the mouth of *Ezekiel* the Prophet) who had committed Perjury against his Sovereign *Nebuchadonozor*; *He that hath broken the Covenant, shall he escape?* Which *St. Hierome* expounds thus. Hence we may learn, that we ought to keep touch even with our enemies, and not consider with whom, but by whom we have sworn.

H

Con-

The Clergy  
of *Leighs*,  
their apology  
against Pope  
*Paschal* the  
Second, cir-  
ca Ann. 1105,  
or near that  
time.

Considering on this Apology, my soul was smitten within me, and such a terror seized on my Conscience, that I said within my soul, surely that if *Paschal* was thus reproved by this Clergy so long since, how wicked are his Successors grown by this time.

Pope *Pius* the  
4<sup>th</sup>. his con-  
trivance a-  
gainst the  
Protestants  
of *England*,  
anno 1560.

At this time, viz. anno 1560 a strict *Bull* issued out of Pope *Pius* the 4<sup>th</sup>. commanding all the Learned of the several Orders of that Church to find out proofs and reasons for perswading of Subjects to break their Oaths of Allegiance with their Kings and Princes; and to gloss this device the better, he dispenced with several of the learnedst of the *Franciscans*, *Domini-*  
*cans*, and of the Society of *Jesus*, to Preach amongst the Protestants of *England*; nay with some of them, to marry, saying that the Marriage of *England* established by the Queen and her Clergy was no Marriage, but plain Heresie. All these so dispenced were to give monthly intelligence; if from *France*, to the chief Cities there; if from *Spain*, or from other Territories, to those places; and for fear any of these

these should be dissuaded from their Orders, others were sent to discover them, if they found their inclinations so bending, before they came to be fully resolved to turn; this, one *Andrew Mr. Gibbons* a *Scotch Frier* assured me, who was sent for this purpose, and betrayed one *John Gyles*, who was then a recanting at the City of *Glocester*; but *Gyles* ingeniously confessing all the contrivance, and desiring proof might be brought who was his accuser. *Andrew Mr. Gibbons* was summoned to appear, and to proceed, but *Andrew* suspecting that himself was catch'd, straitly seemed to go, but pretending to go into his Lodging for some papers to give the Bayliffs of *Glocester*, went out the back-way, and so took Horse, and fled into *France*, and came to *Paris*; what became of *John Gyles*, I did not enquire.

Still being desirous to search after all Indulgences, Absolutions and Dispensations for Oaths, Allegiance, and for Rebellions, to strengthen the Church of *Rome*, supposing thereby to have made my self a Fortune, and

How the Penitents thoughts were when he searched after these writings first, and how he altered his opinion after

to be esteemed well of by the Clergy and Laity of *Rome*. I for the most part made it my purpose to collect all things of this nature, these being some of my Collections.

*Paul* the 3d.  
his Indul-  
gence for  
Whoring  
and Adultery  
for money.

*Paul* the Third granted an Indulgence for Harlots to use their bodies with any men, and to trade in this Sin, as I found by his *Bull* in the third year of his Papacy, granted upon the pretence that the flesh being so unruly a member, could not be mortified, although several Laws had been made against those evil sins; yet the Sin was to be excused with those who could not consist in the state of Chastity, provided the man gave a certain fee to the spiritual *See*, and that the woman paid a yearly Revenue also, and entred her name in the Registry to pay her fees accordingly, which was to be gathered weekly; this was pretended to go for the redemption of Slaves and Prisoners of the *Roman* Religion, either with *Turk* or *Heretick*. Every House or Stewes appointed for this purpose, to have an Iron-Trunk or Box fastned in the Wall of these Stewes,



Stewes, wherein the party thus inclined, was, before he could be permitted to take his pleasure to put in his summe through a slit in the said Box : And three Testees were to wait on these Houses weekly, to take out what summs there were thrown in, whereof one third part was for the House, the Whores were to have another third part, and the *See of Rome* another third part ; at this time it being calculated that the Registry contained in *Paul* the Thirds days, 45000 Harlots that paid him Tribute, and that by *Pius Quintus* his Papacy it increased to the number of 64360 Harlots, paying him weekly Tribute ; and all those who went to any secret Whore, were to be excommunicated, if they were so catch'd, until he had paid seven-fold the rate of the Whore's permitted, which was seven *Julies* so permitted.

An Indulgence was granted by this Pope for to kill any that followed *Luthers* opinion, a thousand years pardon for his Sins, besides the honour to be enrolled by the name of *Rome's* faithful Souldier, The Popes Pardon for killing a Lutheran.

Pope Paul's  
Indulgence  
to Rebels. &c.

This Pope *Paul* by his *Bull* entred at *Paris* runs, Englished thus ; *Whereas we find the Hereticks now concord in the Administration of the Sacrament of the body of Jesus, We grant full remission of Sins to those our Sons of our Mother Church that shall stop or hinder their union amongst Hereticks.*

*We also absolve all Subjects from their Oaths of Allegiance unto their Heretick Kings, Princes, or States, as they be enemies unto the holy See of St. Peter : All men from their tye of Matrimony with Heretick Wives, or Wives from their Heretical Husbands : Also all Children from their Parental obedience either to an Heretick Father or Mother. Also We absolve all Parents not giving to their Heretick Children their Benediction or Portion, either to give their Estate to the next Catholicks of the Mother Church a-kin to the Family, or to give or to dispose of it to any other persons use.*

*Paul the Third, the Servant of the Servants of Jesus Christ, and to Fernesus our Trusty and Faithful Son and Champion for the Holy See of St. Peter ;*

ter; the Blessings of the Holy Trinity attend on the Person of our Well-beloved Son *Fernesius*, of St. *Peter*, of St. *Paul*, of the Mother of God: The Benediction of the holy Host of Heaven, of the Arch-Angels, Angels, Saints, Patriarchs, Prophets, Apostles, and holy Martyrs assist thee, and those fighting under thee, in our holy Cause: We grant to thee our Son and Faithful Souldier *Fernesius*, a true and plenary Pardon for all thy sins committed, or to be committed by thee, or any other fighting under thee, fighting for the holy Cause of St. *Peter* our Predecessor of this *See* of *Rome*. We will and command the Arch-Angels, and Angels, to carry into Heaven the Souls of those our Souldiers that shall be slain in Battel for our *Holy See* of *Rome* (fighting in so just a cause) immediately upon their Expiration not suffering or enduring the least pain of Purgatory. Also an Absolution of sins of one hundred years, to all the Children of those dying, or being slain in this our holy Cause, against the Hereticks and Ene-

*Paul* the 3d. his Indulgence granted to *Fernesius*, who went to fight against the Protestants in *Germany*.

mies of our *Holy See* of *St. Peters*,  
*4th. Ide June*, in the third year of our  
*Pontif.*

*Paulus Tertius.*

*Beneventum*  
 that Arch-  
 bishop up-  
 holds so do-  
 ing.

*Julius* the Third continued the  
*Council of Trent* ; and we find in the  
 Universities of *Paris* a piece of a Let-  
 ter of this *Julius* written to *Casa* the  
 Archbishop of *Beneventum* ; wherein  
 he returns him thanks, and absolves  
 this Bishop, for a Book written by  
 this *Casa* defending the sin of Sodo-  
 my : Which I do heartily lament that  
 I took not a Copy thereof, but can  
 assure that I saw that Letter, and the  
 Books name specified therein, for To-  
 leration, and defence of Sodomy.

How the Je-  
 suits to ingra-  
 tiate them-  
 selves with  
 the Pope, and  
 to mislead  
 the Commo-  
 nalty, make  
 him and his  
 acts above  
 God and the  
 holy Scrip-  
 tures.

The Jesuits of *Paris* their opinion  
 was to the *Council of Trent* in the year  
 1559. (just at my coming thither)  
 that the Pope and the Council were  
 above all that is called God, and of  
 greater force than the Scripture was ;  
 for which opinion one *Veratus* return-  
 ed this Society thanks from the Coun-  
 cil ; and so it was upon the Jesuits  
 opinion voted in that Council, that  
 their

their Acts and the Popes were beyond the Law, the Prophets and the Scriptures.

The Messenger between the Council of *Trent* and the Jesuits of *Paris*, was *Ludovick de Freake*, formerly a Priest in *England*, who brought with him up to *Paris*, from the Council, several kind of Indulgences and Instructions for that Society to undertake, and grant, and teach: Part of the Instructions were thus, to take notice of the confessions of the people of *France*, especially of the Nobles and Gentry; and in case they suspect any thing detrimental to the *Holy See* of *Rome*, then to confer with three or more Confessors of the suspicion, and so to take *memorandums* of certain questions to be asked of the party so suspected the next time.

Also to converse with the Noblest, and to discourse variously until they find which way he is inclinable most, and to please them accordingly in their discourse; and in case any of you be, or chance to be any of their Confessors, ye are to take *memorandums* of

*Ludovick de Freake*, the Council of *Trents* Messenger between them and the Jesuits of *France*, who brought them these Instructions to destroy the Church of *England* from *Bene-vensum* the Archbishop, named *Casa*.

of things doubtful and suspicious, and at the next Confession to urge them to those parties then confessing, by which any three or more are to consult, and give the *See of Rome* and her Councils intelligence more or less, that the Mother-Church might be informed, and all evil prevented that is or shall be intended against her.

This Dispensation of the Pope hath beguiled many wise men in England.

You are to associate with all strangers Heretical, as well as Christian Catholick; if Heretical, to be civil, and not to discover your profession; and for the better procurement of these designs designed, or to be accomplished, ye may with leave of any three of the Society be permitted to wear what dress or habit you think convenient, provided the Society hear from the party so dispenced. Any of you thus dispenced with, may go with the Heretick to any of their heretical Meetings permitted by Acts or Contracts of Peace between Princes: by this contrivance ye may both inform the Mother-Church, and in case any of you be employed to assist her to go into any of the heretical Villages  
or

or Territories, you will be the more able to serve the holy *See* of *St. Peter*, and keep your selves from suspition.

In case any of ye be thus employed, ye are dispenced with either to go with Hereticks to their Churches, or as you see convenient. If you own your selves Clergy-men, then to Preach, but with caution, till ye be well acquainted with those Hereticks you converse with, and then by degrees add to your Doctrine by Ceremonies, or otherwise, as you find them inclinable. If ye be known by any of the Lay Catholicks, you are to pacify them by saying secret Mass unto them, or by acquainting other Priests (who are not able to undertake this work) with your intentions, who doth generally say Mass unto them. If the Lay men be of any Parts, or of Wit, you may dispence with them also, reserving the same provisos, and thereby he may acquire an Estate, and be the more able to serve the Mother-Church.

In case they scruple in taking of Oaths, you are to dispence with them, assuring

The Popes Dispensation with Impostors to Preach all Doctrines in *England*, to confound that Church.

The Popes manner of dispensing with Oaths, a good memorandum for Protestant Juries to recollect, and to consider.

assuring them that they are to be kept no longer than the Mother-Church sees it convenient. Or if they scruple to swear on the *Evangelist*, you are to say unto them, that the Translation on which they swear, his *Holiness* the *Pope* hath annull'd, and thereby it is become Heretical, and all as one as upon an ordinary Story-Book.

In case in strange Countreys, ye be known by Merchants or others trading or travelling thither, for to strengthen your designs the more for your intencion, you are dispenced with to Marry after their manner, and then ye safely may make answer, that Heretical Marriage is no Marriage, for your Dispensation mollifies it so, that at the worst it is but a *Venial Sin*, and may be forgiven.

The Popes contrivance to demolish the Protestant Church of England.

Ye are not to Preach all after one method, but to observe the place wherein you come. If *Lutheranism* be prevalent, then Preach *Calvanism*; if *Calvanism*, then *Lutheranism*; if in *England*, then either of these, or *John Husses* opinions, Anabaptism, or any that are contrary to the *Holy See* of St,



St. Peter, by which your Function will not be suspected, and yet you may still act on the interest of the *Mother Church*; there being as the Council are agreed on, no better way to demolish that Church of Heresy, but by mixtures of Doctrines, and by adding of Ceremonies, more than be at present permitted.

Some of you who undertook to be of this sort of the heretical Episcopal Society, bring it as near to the *Mother Church* as you can; for then the *Lutheran Party*, the *Calvinists*, the *Anabaptists*, and other Hereticks will be averse thereunto, and thereby make that Episcopal Heresie odious to all these, and be a means to reduce all in time to the *Mother Church*.

This Dispensation shews how the Pope for his purpose dispenceth even with the Protestant Church of England it self for her gain.

You are further (during the time you take these shapes on you) to observe thus much of the rules of the *Mother Church*; the *Mother Church* disowneth the Regal Power to be her Superior, especially the Heretical Powers Regal, or otherwise. Upon this ye are to take these measures: You must bemone your Followers and Auditors,

This Dispensation shews that the Pope and his Emmissaries be the Factions between the King, Parliament and Subjects.

ditors, saying, *Are not we persecuted for righteousness sake? What Flesh and Blood can endure this! We be more zealous against the Pope than they, and yet we be persecuted.* By these means your contrivances will light on those ye lead along, and not on your selves. This will advantage you much; hang you or burn you they dare not; but their perpetual acts against the party that follow you, will take off the late severities they lay on us, in saying, *We burnt the Hereticks their Ancestors, and so at last bring that odium upon that Heretical Church in England, which they have thrown on us. And as you will be more admired by the people, so the Hereticks will asperse that Heretical King and his Church as little differing from us.* These Instructions I am commanded to recommend unto you, as being approved by his Holiness *Julius the Third*, your Supream Father, and his wholsome Council to be handled and performed to the utmost of your Powers, Wealth, Parts, Learning and Capacities for the good of the Mother-Church. Dated the  
fourth

fourth *Ide* of *November*, 1551.*Beneventum.*

Upon these consultations I was amazed to behold these and other the contrivances that hath been contrived against the Church of *England* ever since King *Henry* her Royal Highness Father fell from the *See* of *Rome*, but yet duly taking *memorandums* of these things for my curiosities sake, at first then designing to have practised these instructions at last seriously pondering upon these devices, and upon several others of this kind (which would contain a large volume to set them out to publick view,) I pretended to come over hither to practice the same; and to colour my feigned intention, I said I took these *memorandums* for my instructions, and so left *Paris* in the month of *April*, anno 1566. and landed at *Dover* the month following; from whence I came to this Kingdom, where since I have satisfied the Archbishop and the rest of my Brethren the Clergy, by my last confession publickly in this City of *Dublin*: Yet for further

How the Converts contrary design turned to his Conversion.

assu.

assurance of my confidence in the Protestant Faith of *England* now established by her Highness and her Parliament of this Nation. *I Samuel Mason being stricken in years, not knowing how soon it may please the Almighty God to take me from hence, as also to take off all evil Calumnies, Aspersions and Suspicions of me Samuel Mason, as if I should dye in the Roman Church. I do humbly lay this my Narrative before your Lordship, as Chief under her Highness in these her Dominions of Ireland, for a true and signal testimony of my fidelity to her Highness her Government both in Church and State. Dated at Dublin the 24th. day of August, 1566.*

Samuel Mason.

John Garvey  
his design for  
preserving of  
this memoran-  
dum.

I was the more desirous to keep reason the Speech (for the declaring of her Conversion) was spoke in my Cathedral: I being but the year before by her Royal Highness preferred to that Deanery, as appears by her Majesties special Letter now on Record,

cord, and also I have inserted this amongst others of my Diaries to remain hereafter with other of the *memorandums* concerning this Deanery, desiring my Successors to follow the same for the publick benefit of their Successors, and to be produced as time shall serve for their several occasions most opportunely and fit.

The Convert continued not fully two years in his Parsonship or Parish before he died, my self preaching his Funeral Sermon, where several with sorrowful tears lamented the loss of so true a Penitent, choosing this Text suitable for his Conversion: *Blessed are they that die in the Lord, &c.* whom all must suppose did, as appears by his hearty Recantation and declaration aforesaid: He was buried in his Parish at *Finglas*, two miles distant from *Dublin*, on the Feast of St. *Barthotomew*, *Ann. Dom. 1568.*

The Convert's death and burial.

In the year of our Lord 1584. Sir *John Perrot*, then Lord Deputy of *Ireland*, taking his Progress into the Province of *Connaught*, there came to his Lordship a Friar *Carmelite* named

I

*Mala-*

*Malachias Malone*, by some called *O Malone*, (Brother unto Mr. *William Eughter*) who had been of that Order about 36 years, even from the beginning of King *Edward* the Sixth's Reign; this *Malachias*, and Sir *John*, then having had great conference together in private. After which, this Friar (in the face of a whole Congregation then met together in St. *Stephens* Church of *Gallway*) renounced the Pope's Supremacy, and also the Popish Religion.

The Friar's  
actions and  
speech upon  
his Conver-  
sion.

At this Recantation he first entred into the Church in his Friars Weeds, saying to the Congregation these words, *Peccavi contra Deum Creatorem meum, contra Reginam, & contra Leges Regnorum ejus*. Then taking off his Friar's Weeds, he said, *Away with these Cloaks of Sin, I will cloath my self with the Gospel of Jesus Christ*. Now, good people, bear witness, from henceforth I conform my self to the Religion established in these her Majesties Dominions, by her Majesty and her Parliaments of England and Ireland.

At

At this time several of the *Roman* Sir *John Per-*  
*Catholick* Friars and Jesuits lurking a-rott's care of  
 bout that City of *Gallway*, had a de-*Malachias.*  
 sign against this Convert, which co-  
 ming to Sir *John's* ears, he would not  
 permit him to remain in that Pro-  
 vince, but caused special care to be ta-  
 ken of him, and so brought him before  
 to *Dublin*, where he was carefully  
 looked after, and lay amongst my  
 Lord Deputies Servants; the said Lord  
 allowing unto him a certain allowance  
 for his maintenance during his Go-  
 vernment in that her Majesties Realm  
 of *Ireland*.

Sir *John* being this year absent  
 from *Dublin* three months and odd  
 days, returned thither with this Friar  
 upon the 11th. of *October* following,  
 and so gave her Majesty and the Lords  
 of the Council here an account of  
 this his Progress; amongst the rest, this  
 of *Malachias* was also.

Upon *St. Simon and Jude's* Feast,  
 being the 28th. of *October*, and in the  
 same month of his return to *Dublin*,  
 Sir *John*, the Archbishop of *Dublin*,  
 Lord Chancellor, the *Primate* of *Ar-*

*magh*, the chief Judges and others of her Majesties Council assembled in the Castle of *Dublin*. This said *Malachias* (as appears by their Letters unto the Lords here of her Majesties Council) having acquainted Sir *John* and that Council of several matters and discoveries which he had to reveal unto them, he was called for to appear before them, at which time he declared how he had been a grievous Traytor to God, and to her Majesty, and there declared this declaration in writing following; having got Mr. *Fenton* to write the same, that the Lord Deputy and Council might read it the easier.

The Friars  
Confession  
before the  
Lord Deputy  
and Council  
of Ireland.

*I Malachias o Malone, born at Bultintobber in the County of Mayo, Anno Christi 1522. in the year of our Lord 1548. upon the Assumption of our Blessed Lady I received the Order of Mount Carmel, generally called Friars Carmelites, and became a Member of that Order of the Convent of Ballinsmale in the said County, continuing therein for the space of 12 years before I departed from thence. Afterwards in the year 1561. I*  
jour-



*journied towards Cecil in Spain, in the company of Tho. Lynch, Garrott Fitzgerald of my own Order; also in the company of my Cousin James Malone, John Bourke, Philip Corwine, and of Thady ô Bryan, who in the City of Sevell took on them the Order of St. Francis. I tarried at that City about two years, and from thence journied into France, then coming into the City of Paris, I met with several of my Countrey-folks, who civilly used me; At that time I was employed by Ludovic Freake, one of the Order of Jêsus, for to carry over certain papers of Instructions unto Shane ô Neale, then stirring in the Province of Ulster, which I safely delivered unto him from Father Freake. The Contents thereof were, to set up his Title, which his Ancestors claimed in that Province, and not to make any conditions with the English, unless it were upon great advantage, or in great extremity; for France and Scotland should both assist him, when he had raised up that Countrey.*

After I had received these Instructions, he produced the Bishop of

*Rome's Bull of Indulgence, and liberty unto all those who undertook to succour and assist that Mother-Church of Rome: The Contents be as these:*

*Pius Quintus his Bull for Anathematizing Protestants, that the Undertakers for the advancement of Rome might not scruple any thing when they are indulged.*

**PIUS** the Servant of the Servants of God, &c. *Whereas we have found and daily find Heresies increasing in several Colonies, Principalities, Realms and Countreys subject to the sacred See of St. Peter our Predecessor, and they falling from, and deserting our Jurisdiction with their blasphemous and railing writings against Us, our Ceremonies, and Apostolick Jurisdictions and Priviledges granted unto Us and our Successors from God, and formerly generally acknowledged by Emperors, Kings and Princes to be Ours, and our Predecessors due and right.*

*We therefore in the Name of the holy Trinity, of the Blessed Mother of God, the Virgin Mary; of St. Peter, of St. Paul; in the name of the holy Host of Heaven, of the Arch-Angels and Angels, of the holy Apostles, Saints, and blessed Martyrs, do Anathematize all Hereticks lying, trading or travelling in or amongst the same, wheresoever*  
dis-

*dispersed over the face of the whole Earth. We further will and authorize the Wise and learned of our Ecclesiasticks, expert in divine Science, to labour, endeavour and devise all manner of devices to be devised, to abate, aswage, and confound those Heresies repugnant to our sacred Laws, that thereby these Hereticks might be either recalled to confess their Errors, and acknowledge our Jurisdiction of the See of Rome, or that a total infamy may be brought upon them and their posterities by a perpetual discord and contention amongst themselves, by which means they may either speedily perish by Gods wrath, or continue in eternal difference, to the reproach of Jew, Turk, Heathen, nay, to the Devils themselves. Given at Rome the 6th. Ide of May, Primo Pontif.*

*Pius Quintus.*

The Copy of this *Bull* of Indulgence and Commission was translated unto me into *English* by a learned Penman named *John Warham* Nephew to *William Warham* some time Arch-

*Rome's several sorts of Dispensations for to ruine the Church of England.*

*How Rome gets all her Intelligence and Knowledge, iecrets of Kings, and their Councils.*

bishop of *Canterbury*. After that I had got a Copy of this *Bull*, Mr. *Freake* and I discoursed concerning the same, because I thought it impossible to overthrow the Protestants, unless it were by force of Arms; but he replied that it was easy to do it otherwise, by telling me that this *Bull* dispenced with the Devisor for devising of new Tenents, Doctrines and Covenants; nay, that it dispenced to marry after an Heretical Law; provided that the device intended was to promote the advancement of *Rome*, and that Marriage, as they performed it, was no Marriage, but a venial sin: Then I made answer, In case these men be taken with this kind of life, and so totally fall from *Rome*, what will you do then?

He told me after this manner, to the best of my remembrance, that those who undertook to serve the Mother-Church, entred their names in the chief Convents of their several Orders, and that in their Commissions they have several names, three or four, in case they be discovered, and

and that when they have intelligence, they may fly to another place, and still keep correspondence with the Convents.

I demanded of him which sort had the granting of these Licences.

He told me that Pope *Pius* had granted a Commission to the Wifest and most Learned sort of the Orders of *St. Dominick*, *St. Francis*, and of his own Order, of the Society of *Jesus*, to keep a general correspondence, every quarter at least, with the Convents of these Orders, which testimonies were to be shewn upon these general Assemblies, as signal demonstrations of their fidelity to the Church of *Rome*. I told him that it was worth my journey coming out of *Ireland* for to travel, because I had learned much experience, and should be cunning for the future.

To this he said, you see how we be by the Hereticks put to our shifts every day more then other; therefore we must try our skill to be even with them.

I demanded of him, what could it avail

A demonstration which of these Orders generally be by the Pope Indulged to put false Doctrines amongst us Protestants.

How Popish Zeal is revenged on the Protestant.

avail the Church of *Rome* to set up so many Heresies, seeing that the Devils dare not openly acknowledge the Church of *Rome's* Supremacy, but be forced to rail at the Pope, and at her.

A pretty Cheat for disguised Papists to rail at *Rome*, and yet be of the Church of *Rome*.

He replied, when they rail at *Rome*, and their hearts be contrary, it is no sin; they may mean *Rome*, and name it, as it was in the ancient *Roman* days; and also the word *Pope*, for that word in Latin *Papa*, is as much as to say, a Bishop; so that he may mean one of their Heretick Bishops, and that these mental railings advanced the *See* of *Rome*, and furthered their designs in several respects.

(a) This shews how *Rome* by her Phanaticism hindreth uniformity in the Church of *England*.

(a) First, as it made Heresies and Schisms amongst Hereticks, so it hindered uniformity in the Church of *England*.

(b) The Papists all plead they can turn Protestants, by reason there are so many sorts of them.

(b) Secondly, that it was a great advantage for preventing *Roman Catholics* to turn away from their Principles.

(c) And

(c) And lastly, when ever the Church of *Rome* shall have a design to destroy Heresie, she will never want intelligence, having one or more of these wise men amongst these several sorts of Hereticks.

(c) Let Dissenters observe this, and how the Papists came to cast the late Plot, begun Anno 1678. upon them.

Then I asked, how shall we be able to know her Majesties secrets, and the intents of the Church of *England*?

He said, We have also dispenced with that, and several of that Church have either a *Roman Catholick* Wife, or the Wife a *Roman Catholick* Husband, or they, if both Hereticks, perhaps keep *Roman Catholick* Servants, which are bound to obey the Mother-Church when ever commanded.

A warning for Protestants not to match with Papists, or to keep Popish Servants.

I entreated Mr. *Freake* to give me a Copy of the Heads of the directions that were given unto those who were licenced to perform what this *Bull* had permitted; which was thus: They were permitted to marry upon two accompts; First, because they might not be suspected; Secondly, Heretical Marriage is no Marriage,

Observe how in *Cromwell's* days Marriages were altered for this purpose.

if

if their Matrimonial Ceremonies be contrary to the *Romish* Orders.

Thus *Rome* taught Dissension in the late usurped times.

Several of these so licenced are to take divers Callings according to their inclinations, yet to Preach and Expound; and in case they be asked upon what grounds they came by this Science, they must reply by the Spirit of God, by revelation, and by searching of the Scriptures.

In the usurped days they generally called it Teaching, and not Preaching.

In case they be asked upon what grounds they take upon them to Preach, they must reply, We Preach not, but Teach.

Let Statesmen consider of this Jesuitical fetch for Teaching.

But in case they ask, and say, Why do ye then Teach it self? ye must reply, because the Sons of the Prophets did Teach; so did *Jehoshaphat* and his Princes, likewise did the Disciples before Christ's Resurrection, also the Scribes and Pharisees, and divers of the Church of *Corinth*, and these were not Church-men.

A further Jesuitical fetch to adorn the Schisms of *Rome*.

If they say by this means every man may Preach that listeth, you must reply, I could wish we were all Preachers and Prophets, because *Moses* wished all the Lords people were Prophets.

If



If we should make but one or two Jesuitical Po-  
divisions amongst the *English* Here-  
ticks, *it were all in vain, and our la-* licies not to  
*bour lost* ; and this the *Council of Trent* permit the  
a little before its dissolution left to Popish Laity  
our Society to handle, who from *Pa-* to read Scrip-  
*ris, Rome,* and from several places of ture.

*Italy* corresponded with each other,  
and concluded that *Rome* her self had  
not continued in that splendor as she  
hath done hitherto, in case her *Popes*  
and *Council* had not brought in novel-  
ties to please peoples fancies, by which  
means it confounded the capacities of  
the Laity and common sort, as they  
were not permitted to read or search  
the Scriptures. But by reason that the  
*Hereticks of England,* and other *Pro-*  
*vinces* permitted them to read, it was  
necessary before they were well groun-  
ded in their Principles, to preach va-  
riety unto them, to some the Doctrine  
of Free-will ; to some, that Children  
should not be baptized till they come  
to Age ; to others, a Monarchy of  
earthly happiness after this temporal  
life ; to others, that the righteousness  
of man dependeth not upon the Faith

How they  
have deluded  
the Prote-  
stant Laity  
by miscon-  
struing the  
Scripture,  
knowing  
they be per-  
mitted to  
read them.

of

of Christ, but upon charity and affliction; and that any gifted man may either give or receive the Sacrament. All these and several such like observations as shall daily spring forth, must ye undertake to perform outwardly with great fervency, for thereby ye will not be suspected or discovered; for that one method being duly observed, will absolve ye, and hide your designs designed.

What he delivered to  
*Shane O Neal*  
from Father  
*Freake* whilst  
he was a Pa-  
pist.

Then receiving these Instructions, I left *Paris*, and journied, and came to *Callis*, from thence I sailed into *Scotland*, and so came for *Ireland*, where I gave the Papers delivered unto me by Father *Freake* unto *Shane O Neale*, which was in the year of *Christ* 1564.

How he  
came to be  
Converted.

Judgments falling upon the Head of *Shane O Neal* for his Treachery and Rebellion against our Sovereign Lady the Queen. I said within my self, God doth not prosper these unjust means, yet continuing still in my profession of the Order of *Mount Carmel*, I perceived always the *Roman Catholicks* projects to fail them, which smote my Conscience

science very often, so that I resolved to repent, that I might lay my bones in the Grave in peace, with hopes of a joyful Resurrection, when I and all mankind shall come before our Blessed Saviour Jesus Christ, before whose Tribunal all must appear, and receive according to their works, and Faith in him alone. Witness my hand this 28th. of October, Anno Dom. 1584

*Malachias Malone.*

The Original of this was sent to her Majesty and Council from Sir *John Perrot* Knight, then Lord Deputy of *Ireland*, and that Council, as a signal assurance of this Convert's Reformation to the Protestant Church of *England* now established.

Although we should have placed these following Memorials before the Conversion of *Mason* or *Malone*, yet hapning to cast an eye thereon, being entred amongst my Fathers Manuscripts, and given unto him from *John King* some time Dean of *Tuum*, I have here set them forth, that the Reader may

may see how sensible the Lord *Cicell* was of the *Romish* Conspiracies against the Church of *England* and her Majesty.

*Worthy Sir,*

You can assure her Highness of my care and charge which I undertook at my departing from her Grace and the Honourable Privy Council : I assure you I do not mis-spend my little time, it being so precious, as you and others can testify by my former Intelligences sent by the hands of Captain *Russel*, of which I was assured came safe to the Council. I intended to have presented this inclosed with my own hands to her Grace, but her last message to me hath been the occasion of sending it sooner upon two accounts ; it being a matter of sudden prevention, and likewise having so sure a hand, and the conveniency of Mr. *Edward Maxwell's* and others of our *English* Factors here going from hence, and guarded by her Graces Ship called the *Swallow*, I shall make all the speed I can possible, and with  
God's

God's help see your Worship as chearful as ever, though I am somewhat altered by this last Voyage. God preserve your undertakings both at home and abroad, for the publick good of her gracious Majesty, and welfare of the Nation. *Your assured Servant,*

*Venice, April*

*E. Dennum.*

13th. 1564.

A list of several consultations amongst the Cardinals, Bishops, and others of the several Orders of *Rome* now a contriving and conspiring against her gracious Majesty, and the established Church of *England*.

*Pius* having consulted with the Clergy of *Italy*, and assembling them together, it was by general consent voted, that the immunity of the *Romish Church* and her Jurisdiction is required to be defended by all her Princes, as the principal Church of God.

And to encourage the same, the Council hath voted that *Pius* should bestow her Graces Realm on that Prince who shall attempt to conquer it.

K

There

There was a Council ordered by way of a Committee, who contain three of the Cardinals, two of the Archbishops, six of the Bishops, and as many of the late Order of the Jesuits, who daily encrease, and come into great favour with the Pope of late : These do present weekly methods, ways and contrivances for the *Church of Rome*, which hold the great Council for the week following in employment how to order all things for the advancement of the *Romish* Faith. Some of these contrivances coming to my hands by the help of the Silver key, be as follow :

1. The people of *England* being much averted from their Mother-Church of *Rome*, they have thought fit, founding out their inclinations how the common sort are taken with the Liturgy in *English*, for to offer her Grace to confirm it, with some things altered therein, provided that her Grace and the Council do acknowledge the same from *Rome* and her Council ; which if it be denied, as we suppose it will, then these are

to

to asperse the Liturgy of *England* by all ways and conspiracies imaginable.

2. A Licence or Dispensation to be granted to any of the *Romish* Orders to Preach, speak, or write against the now established Church of *England*, amongst other Protesters against *Rome*, purposely to make *England* odious to them, and that they may retain their assistances promised them in case of any Princes invasion, and the parties so licenced and indulged (dispenced with) to be seemingly as one of them, and not to be either taxed, checkt, or excommunicated for so doing; and further, for the better assurance of the party so licenced and indulged, the party to change his name least he be discovered, and to keep a quarternal correspondence with any of the Cardinals, Archbishops, Bishops, Abbots, Priors, or others of the chief Monasteries, Abbeys, &c. At which quarternal correspondence shall not only give the Pope intelligence of Heretical conspiracy, but be a full assurance of their fidelity to *Rome*.

This proposal was much debated

in the Council, which caused some of the Council to say, how shall we prevent it, in case any of the parties so licenced flinch from us, and receive a good reward, and fall off from our correspondency.

3. It was then ordered that there should be several appointed for to watch the parties so licenced and indulged, and to give intelligence to *Rome* of their behaviour, which parties are sworn not to divulge to any of those so licenced or indulged what they be, or from whence they came, but to be strange, and to come in as one of their Converts, so that the party shall be cautious how and which way he bendeth.

It was afterwards debated how it should be ordered in case any of the Heretical Ministry of *England* should become as they who had these Licences, and what should be done in that case.

4. It was then answered by the Bishop of *Mens*, that that was the thing they aimed at, and that they desired no more than separation amongst



mongst the Hereticks of *England*, and by so doing, in case any animosity be amongst them, the Church established by the Heretick Queen, (as they so termed her Grace) there would be the less to oppose the Mother-Church of *Rome*, when-ever opportunity served : This reason of the Bishop pacified the whole Council.

5. It was granted not only Indulgence and Pardon to the party that should assault her Grace either private or in publick ; or to any Cook, Brewer, Baker, Physitian, Vintner, Grocer, Chirurgion, or any other Calling whatsoever, that should or did make her away out of this World, a Pardon, but an absolute Remission of Sins to the Heirs of that parties Family sprang from him, and a perpetual Annuity to them for ever ; and the said Heir to be never beholding to any of the Fathers for pardon, be they of what Order soever, unless it pleased himself, and to be one of those Privy-Council whosoever Reigned, successively.

6. It was ordered for the better

assurance of further intelligence to the *See of Rome*, to give Licences to any that shall swear to that Supremacy due Obedience and Allegiance to her Powers to dispence with Sacraments, Baptism, Marriages, and other Ceremonies of our now established Church in *England*, that the parties so obliged may possess and enjoy any Office or Employment either Ecclesiastical, Military or Civil, and to take such Oaths as shall be imposed upon them, provided that the said Oaths be taken with a reserve for to serve the Mother-Church of *Rome* when-ever opportunity serveth, and thereby, in so doing, the Act in Council was passed it was no sin, but meritorious, until occasion served to the contrary; and that when it was so served for *Rome's* advantage, the party was absolved from his Oath.

7. It was also ordered that all the *Romish* Orders, as well Regular as Secular, to cherish all the Adherents of the Mother-Church of *Rome* when-ever occasion serveth, to be in readiness at the times that shall be appointed,

pointed, and to contribute according to their capacities what in them lieth for the promotion of the *Romish* Cause.

8. It is ordered that the *Romish* Party shall propose a Match for the Queen of the *Catholick Princes* for to further or promote the *Romish* Faith.

9. It is ordered upon pain of Excommunication, and of a perpetual Curse to light on the Families and Posterities of all those of the Mother-Church of *Rome*, who will not promote or assist by means of Money, or otherwise, *Mary Queen of Scotlands* pretence to the Crown of *England*.

10. It is also ordered that every *Romish Catholick* within *England* and *Ireland*, or any of *Englands* Territories, to contribute to those *Romish* Bishops, Parish Priests, &c. that are privately, or shall be by *Rome* set over them, to pay all the Church duties, as if they were in possession, upon pain of Excommunication of them and their Posterity.

11. It is ordered that the *See of Rome* do dispence with all parties of

the *Roman* Faith to swear against all Hereticks of *England* as elsewhere, and that not to be a crime, or an offence against the soul of the party, the Accuser taking the Oath, with an intention to promote or advance the *Roman Catholick* Faith.

The Original being kept private in her Majesties secret Closet amongst other Papers of secrecy at that time not to be published, having a Correspondent at that time in *Italy* to send her Majesty Intelligence of foreign conspiracies and contrivances.

This same noble Peer mentions in the same Book of his Memorials this relation, which is also suitable for our purpose.

A Relation  
of a Puritan  
Preacher  
permitted by  
the Jesuits to  
Preach dis-  
sentation at  
*Norwich*.

In the month of *June*, Anno 1584. was *Francis Throgmorton* seized on in *London*, and several Treasons were laid to his charge; although he was a Papist, yet he was a great friend to one *Samuel Harper*, who several times Preached after a Puritannical manner in the Town of *Norwich*: This great conversation of his with this pretended Minister, caused great suspicions

to

to arise in that Town amongst the Inhabitants, there being more than ordinary betwixt these two.

It chanced that one *Richard Cade* How it came to be discovered.

an Inhabitant of the same Town being present then at *London*, and at the Trials of *Edward Arden* and *John Summerville*, who were both condemned but the year before for Conspiracy and Treason against the Queens Majesty; at which Trial he heard *Edward Arden* confess that this *Throgmorton* was engaged in the same Conspiracy. Now this Mr. *Cade* being well acquainted with *Throgmorton*, informed the Lord Mayor of *London* of what he had heard, who upon this Information apprehended *Throgmorton*; but treasonable Papers being found then in his Pocket, verified Mr. *Cade's* Evidence. Amongst the Papers was found a Letter dated at *Norwich* the second of *June* from the above-named *Richard Harper*, with these expressions: *Let us know how our Friends from Spain and yours in London do correspond, and whether that King continues his purpose, that*  
the

By *Harper's* Enquiry it is plain that the Plot of 1588 was then a hatching.

*the Engagers may be satisfied, and have notice.*

The treasonable Papers that were found in *Throgmorton's* Chamber.

How the Jesuits stiled the D. of N.

Upon these words exprest, Mr. *Cade* advised that his Chambers both at *Norwich* and in *London* might be searched, and that *Samuel Harper* may be seized on, which was approved of, and so ordered ; but *Samuel Harper* by some notice having warning, fled not above three hours before the Pursuivant could come to *Norwich*, yet several Papers of Treason were found in this *Throgmorton's* Chamber, amongst which there were Licences and Pardons from the Jesuits Convent at *Sevill*. The undertakers were to be of what Trade or Calling soever they pleased, to teach what Doctrine, to be of what Opinion or Religion soever, provided that they assembled quarterly together, and keep a monthly correspondence with that Convent. Papers to the same effect from that Societies Convents at *Paris* and at *Rome* were found dated from thence, touching the D. of N. who was only stiled by the name of *Thomas Howard*, Gent. our very good Friend.

Friend. Had these Papers been ex-  
tant at his Trial, they would have sa-  
tisfied her Highness and her Council  
very much; yet being discovered at  
this present, they give us great insight  
how *Rome* contrived the Wars of  
*Scotland*, and so many Traytors a-  
gainst her Highness, and that Queen  
*Mary of Scotland* was correspondent  
with them. The Originals her High-  
ness is loath to have published for se-  
veral reasons best known to her Ma-  
jesty.

This *Francis Thogmorton* being con-  
demned for High Treason, was drawn  
from *Newgate* unto *Tyburn*, where he  
was hanged, bowelled, and quartered  
on the 10th. of *July* following; before  
his Execution he confessed that there  
were in *England* above a dozen that  
he knew who were permitted to  
Preach by the Jesuits Licences, pur-  
posely to breed a Faction in these Do-  
minions; but by reason that he was  
condemned, and to be hanged, he  
thought he was not bound to disco-  
ver their names. This account I have  
from the Sheriffs, certified from the  
Records

Observe how  
the Pope li-  
cences Jesu-  
its and Friars  
to Preach in  
a Dissenters  
Habit to  
make a facti-  
on with Pro-  
testants.

Records of *Guild Hall*, where he was Tried, and received his Sentence. Many more things of this nature may we bring during this gracious Queens days ; but we shall abbreviate, and draw nearer to her Successor King *James* of happy memory.

Pope Clement the 8<sup>th</sup>. project to hinder King *James* his succession to Queen *Elizabeth*.

Pope Clement the 8<sup>th</sup>. consulting with his Emissaries how this King had married into a Protestant Monarchy, set all his Engines at work to defraud this Monarch of the succession after Queen *Elizabeth* ; for about the year 1601. this Pope sent his *Breves* (as they call them) into *England*, warning all the Clergy and Laity that professed the *Roman* Faith, not to admit after the Queens death any Prince how near soever in Blood to the King of *England*, unless he should bind himself by Oath to promote the *Catholick Roman Religion* to the utmost of his power. To promote this their wicked conspiracy, at the same time came into *Scotland* two factious and wicked spirited Jesuits, viz. *John Hamilton* and *Edmond Hay*, the first especially, for that he was known to have



have been a chief Instrument of the Seditions raised in the City of *Paris* in the time of the league. King *James* having intelligence of their repairing into his Dominion, set forth a Proclamation inhibiting their resort under the pain of Treason: In which Proclamation, to make them the more odious, these two were compared to *Bothwell* and *Gowry*, his Majesty declaring at that present that he would judge no otherwise of their Receptors, than of those that did treasonably pursue his own life; yet notwithstanding this Kings Proclamation, they found holes to lurk in amongst those of their own Religion in the Northern parts, and by this means kept in the Countrey, till after some years that *John Hamilton* was apprehended and carried to the *Tower of London*, where he died before he came to Trial. Still they continued their projects against this King, and his Title to *England*, knowing they had lost all hope of gaining his affection, or obtaining any promise of the toleration of their Religion when he should come to that Crown.

Crown. Thereupon they fell to treat of a Marriage betwixt the Lady *Arabella*, and *Robert* Prince of *Savoy*; and that not succeeding then, they proposed a Match betwixt the said Lady and a Grand-child of the Earl of *Hartfords*, judging by this conjunction many would befriend them to the excluding of this King from the succession of the Crown of *England*; but the Queens Majesty, who truly favoured the Right of this Monarch, though she would not openly profess so much, dashed all these Jesuitical projects, and so caused an eye to be kept upon the Lady *Arabella*, as also upon all who resorted unto her, by whose Majestick wisdom this high Monarch came peaceably, and was invited by an unanimous consent of her Majesties Privy-Council to his Crown of *England*, as may appear by that Councils proceedings after the Queens death, by their Letter subscribed by that Council then in being, which Bishop *Spotswood* specifies in his History of the Church and State of *Scotland*, pag. 473.

This

This King was scarcely settled in his Throne to settle the affairs of his Realm of *England* when this Papal Society contrived to have executed a quick dispatch of King and State, as appears by their bloody contrivance of the Gun-powder Plot, which being already set at large to publick view, the Narrative we refer to the Reader, and so omit it. Many more Jesuitical Plots of this nature we could bring in during this Kings days contrived, as that of *Gundymores*, and others, but shall lay them aside, and treat of matters of this nature contrived during the Reign of his Son *Charles* the First of happy Memory.

We have already mentioned the Papal contrivance for a Match for the Lady *Arabella*, as a means to defraud the Kings of *Scotlands* Right to the Crown of *England*, the Papists rejoicing at the conjunction of *England* and *France* by the Marriage of *Charles* the First, and Queen *Mary* of *France*, hoping thereby to raise such another claim to the Crown of *England* as *France* did in the Reign of Queen *E-*  
*liza-*

How the Papists thought by the late Kings Marrying of *Qu. Mary* to bring in the *French* Kings Forces into *Ireland* to invade that Nation, and so to claim a Title to that Crown.

*Elizabeth* by that Match of *Mary Queen of Scots*; they contrived a way to set *Ireland* in an uprore; for King *Charles* the First was no sooner settled in his Throne when *Ireland* was full of the rumour of *Lewis* the 13<sup>th</sup>s preparations and intentions for the invading of the same, as appears as well by the Records of the Council, if doubted, as also by Sir *James Ware's* Memorials. The noise of these preparations caused the Lord *Henry Faulkland* then Lord Deputy of this Nation, to advise with the Privy-Council what course to take for to oppose these *French* intentions. They upon consultation in this affair set forth a Proclamation that the chief of the Kingdom should meet at *Dublin*, and then to demand a general Contribution of the Inhabitants for to raise and maintain Forces to oppose that King. The Castle of *Dublin* being first appointed for that Assembly, *St. Patrick's Church* in *Dublin* was afterwards ordered for this Assembly to meet at.

The Papists were upon high terms, and would not contribute towards the safety of this Nation, unless the Lord Deputy and Council would grant them a toleration for their Religion, and also leave to build themselves Churches, and pretended Religious Houses as many as they listed, and where they pleased in all Cities and Corporate Towns.

These their proposals put a stop to these proceedings for the present, so that this Assembly was for the present dismissed, it being about *Michaelmas Term, anno 1626*. And another day was nominated for them to meet again, until they had acquainted his late Majesty with their demands; yet in the interim *James Usher* late *Primate of Ardmagh* assembled all our Protestant Bishops together, and so prevented these Popish demands by this their protestation, as follows.

The Religion of the Papists is Superstitious and Idolatrous: Their Faith and Doctrine Enormous and Heretical: Their Church, in respect of both, Apostatical. To give them therefore a

The Papists would not assist their King but upon terms.

The Protestant Clergy of the Church of Ireland, their protestation against these Popish terms

L

tole-

toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, it is to make our selves necessary not only to their Superstitions, Idolatries, Heresies, and in a word, to all the abominations of Popery, but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholick Apostacy.

For the second, to grant them toleration in respect of any Money to be given, or Contribution to be made by them, is to set Religion to sale, and with it the Souls of people, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the consideration whereof we commend to the Wise and Judicious, beseeching the Great God of Truth to make them who are in Authority, zealous of God's Glory, and of the advancement of true Religion, zealous, resolute and  
coura-

couragious against all Popery and Idolatry, *Amen.*

Signed.

*Ja. Armachanus.*

*Anto. Midenfis.*

*Ro. Dunensis & Coronensis.*

*Richard Cork Cloyn & Roscensis.*

*Tho. Killmorenfis & Ardabensis.*

*Mich. Waterfordensis & Lismerensis.*

*Mal. Casslensis.*

*Tho Fernensis & Laughlanensis.*

*George Derensis.*

*Andr. Aladensis.*

*Theo. Dromorenfis.*

*Franc. Limiricksensis.*

This being conferred and agreed upon  
the 26th. Novemb. Anno 1626.

Upon the 23d. of April following Anno 1627.  
Doctor George Downham then Bishop Dr. Downham  
of Derry (the next Assembly being then Bishop  
then to meet) in the midst of his Sermon of Derry, his  
protestation  
in *Christ-Church*, took occasion against these  
terms in  
saying, that many amongst us for gain *Christ-Church*  
in *Dublin*.

and outward respects were ready to consent to a toleration of a false Religion, which if they did, they were guilty of putting to sale not only the souls of Papists, but their own souls also. This is not my opinion (said he) only, but the opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesties whole Kingdom, which I think fit to publish. He had no sooner uttered these words, when all the Protestants then in that Church cried out aloud, *Amen, Amen*. Then making a respite till the people had done crying out, *Amen*. I spoke nothing to hinder the Kings Service; for we all of the Clergy desire not only the sole Army of 5500 men (that being the number) may be maintained, but also a far greater Army, besides the Trained-Bands, and could wish that his Majesty would reserve to himself the most of those particular Graces of late offered and granted to the dishonour of God, and to himself, the prejudice and impeachment of true Religion, and what was wanting might be supplied by the Countrey, to which  
 he



he exhorted all true Christians and faithful Subjects. The people upon this cried unanimously, *Our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of England.*

The next day the late Lord *Primate, Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times. These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French King*, that these *Popish Proposals* (which we have already mentioned) fell, and the Papists much ashamed and discontented; then the Lord Deputy and Council dismissed this Assembly.

There is one material thing to be observed by the Reader, that this Lord *Faulklands Lady* was a great Heiress to an Estate in *England*, which caused her Husband to seek all means the

*Primate Usher*  
his words against the  
same toleration.

The Lord  
*Faulklands*  
Lady known  
to be a Papist.

more to please her, she being a fickle minded woman in her judgment. The Papists of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of *Popish* Policies she went to Church, but going out of this Kingdom into *England*, she returned unto her Popish inclinations, which then was a signal testimony of her Religion all along.

A Riot committed by the Popish Clergy, *ann. o 1629*

These Jesuitical projects were not sufficient to satisfy a *Romish* appetite; seeing that these devices could take no effect, the Jesuits and Friars of *Dublin*, out of spleen, began to Preach Sedition unto the Papist Inhabitants within that *Metropolis*; continuing after this method for certain days, it came at last to *Lancelot Buckley*, alias *Bulkley* his ears, then Archbishop of the same *See*, who went and related what he had heard touching this seditious Doctrine, and desired of *Adam Loftus* Lord Viscount *Elye*, and *Richard* Earl of *Cork*, then Lords Justices of the Nation, to send a file of Musqueteers,

teers, and a Warrant to seize on these Malefactors; but coming to the Friar *Carmelites*-House then in *Cook-Street* in *Dublin*, where these Friars were infusing of Rebellion into several of the then Popish Aldermen and Citizens of this City, they arose unanimously joyning to confront the Archbishop and his attendance in a very high nature, by wounding some of the Souldiers, and those who assisted the Archbishop, that not being sufficient, they went to assault the Bishops person, who for safety was fain to run through the Streets of *Dublin* and cry for help, and so obtained safeguard by running into a House, or otherwise he had been in danger of his life. This Riot of the Friars was committed about *Christmass*, 1629.

The Lords Justices upon this committed the Popish Aldermen and others of the Citizens; amongst which of the Aldermen one Mr. *Jyans* was one. On the ninth of *January* the Lords Justices and Council gave his Majesty and the Lords of the Council of *England* an account of these dis-

asters, which coming to those Lords hands, they returned this answer.

The Lords  
of the Coun-  
cil of *England*  
to the Lords  
of the Coun-  
cil in *Ireland*,  
*Jan.* 31. 1629.

By your Letters dated the ninth of *January*, we understand how the se-  
ditionous Riot moved by the Friars and  
their Adherents at *Dublin*, hath by  
your good order and resolution been  
happily suppress; and we doubt not,  
but by this occasion you will consider  
how much it concerneth the good  
Government of that Kingdom, to pre-  
vent in time the first growing of such  
evils: for where such people be per-  
mitted to swarm, they will soon grow  
licentious, and endure no Govern-  
ment but their own, which cannot  
otherwise be restored than by a due  
and seasonable execution of the Law,  
and of such directions as from time to  
time have been sent from his Majesty  
and this Board. Now it redoundeth  
much to the Honour of his Majesty,  
that the World shall take notice of  
the ability and good service of his  
Ministers there, which in person he  
hath been pleased openly in Council,  
and in most gracious manner, to ap-  
prove and commend, whereby you  
may

may be sufficiently encouraged to go on with like resolution and moderation till the work be fully done, as well in the City, as in other places of your Kingdom; the carriage whereof we must leave to your good discretions, whose particular knowledge of the present state of things can guide you better, when and where to carry a soft or harder hand; only this we hold necessary to put you in mind of, that you continue in that good agreement amongst your selves for this and other services, which your Letters do express, and for which we commend you much, that the good Servants of the King and State may find encouragement equally from you all, and the ill-affected may find no support or countenance from any, nor any other contrivances used, but by general advice, for avoiding of further evils shall be allowed, and such Magistrates and Officers, if any shall be discovered, that openly or under-hand favour such disorders, or do not their duties in suppressing them, and committing the offenders, you shall do well to  
take

take all fit and safe advantages, by the punishment or displacing of a few, to make the rest more cautious. This we write, not as misliking the fair course you have taken, but to express the concurrency of our judgments with yours, and to assure you of our assistance in all such occasions wherein, for your future proceedings we have advised. And his Majesty requireth you accordingly to take order, first, that the house wherein *Seminary Friars* appeared in their habits, and wherein the Reverend Archbishop and the Mayor of *Dublin* received the first affront, be speedily demolished, and be the mark of terror to the resisters of Authority, and that the rest of the Houses erected or employed there, or elsewhere, to the use of suspicious Societies, be converted to Houses of Correction, and to set the people on work, or to other publick uses, for the advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applied to their uses, and dispose thereof according to the

the Law, and that you certifie also the places and institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of note, to the end such evil Plants be not permitted to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition, which you have reason to desire, we have taken effectual order that you shall receive it with all convenient speed, and so bid you heartily farewell.

*Lord Keeper.*

*Lord Treasurer.*

*Lord President.*

*Lord Privy-Seal.*

*Lord High Chamberlain.*

*Earl of Suffolk.*

*Earl of Dorset.*

*Earl of Salisbury.*

*Earl of Kelly.*

*Lord Viscount Dorchester.*

*Lord*

*Lord Newbergh.*

*Mr. Vice Chamberlain.*

*Mr. Secretary Cooke.*

*Sir William Alexander.*

The Papists  
design to  
take off the  
Earl of *Straff-*  
*ford's* Head.

His Majesty beholding and considering how rebellious his Popish Subjects have hitherto been, as we have already exprest even from the first entrance into his Throne, some few years after sent over *Thomas Lord Wentworth* (afterwards Created Earl of *Strafford*) to Govern his Kingdom of *Ireland*, who executed that place to that Kingdoms advantage by civilizing the Inhabitants, and bringing them to an *English* Station, as to this day appears by those *English* Plantations by him ordered in the Counties of *Longford*, *Wicklow*, and other places. These acts or good deeds of his pleased not some peoples fancies, especially not the fancies of the *Irish* Natives of the Popish Religion during this Noble-mans Government. He obtained a Grant of four Subsidies for the maintenance of an Army, which was irksome to the ancient Natives of  
that



that Land : He being recalled about the year 1640. was not long in *England* before he was Indicted of High-Treason, his Enemies at that time casting all aspersions imaginable to make him odious to most men ; amongst which aspersions they gave out as if he were inclined to Popery, but his actions during his Government in *Ireland* shews yet to the contrary : He was beheaded in the Month of *May* 1641. then his Enemies having removed so great a Pillar of State as this Noble-man was, began to shew their teeth ; for upon the 23<sup>d</sup>. of *October* following, by their Popish Rebellion they testified what they aimed at.

And the better to accomplish their design for the Plot of 1641. one *White* wrote this Letter following to a Popish Peer of Ireland, that the City of *Dublin* might be at that appointed time under a Popish Jurisdiction.

A Let-

A Letter to a *Popish Peer* of *Ireland*, how he may secure the City of *Dublin* against the Protestants, at the prefixed time appointed and plotted by the *Irish Papists* to rebell in the year 1641. found with other papers at the taking of *Droghedah* after the Rout of *Remines*.

My Lord,

This Letter  
directed to  
the Lord Vis-  
count G.

**I**F you can procure a Patent for the City of *Dublin* to make their Mayors Lord Mayors as well as London, their policy will be to offer the Catholick Aldermen to become free of the same, none being so proper to consult herein as Alderman *Jyans*, who must declare to the Table of Aldermen the great affe-

affection your Lordship hath for that City, and also tell them how you are going over, and shall tell His Majesty how much they be his faithful Subjects; and in case they would accept of your Lordship, you would honour their City to become their first Lord Mayor, and so procure them Letters Patents for that Dignity, and that it may remain upon Record how a Noble Peer of the Realm became the first Lord Mayor thereof. This being broken unto them, and his Majesties Letters procured for the passing of this Patent, the work is in a manner perfected. We be in a fair way ere long to assuage Heresie and her Episcopacy; for Exetor's Book hath done more for the Catholicks than they could have done themselves; he having writ-  
ten

ten that *Episcopacy in Office and Jurisdiction is absolutely (Jure Divino)* which was the old quarrel between our Bishops and King Henry the 8th. (during his *Heresie*) then disputed upon, which Book doth not a little trouble our Adversaries, who declare this Tenent of Exetor's to be contrary to the Laws of this Land. You will see a great Oke fall speedily, which formerly shaded poor Ireland's Glory. All is like to prosper here, so I hope with you there. You shall have no more from me till we meet at London, which I hope will be shortly.

Your Lordships Humble and  
True Servant at call,

London, Feb.

*T. White.*

12. 1639.

*Copia vera ab Originale. Ut fuit  
cum Hen. Midenfis Episcopo.*

In

In the year 1640. Sir *William Boswell* being then Agent for his Majesty at the *Hague*, having intelligence of a Plot then advising by the Jesuits and the Church of *Rome* to take off his Majesty, in case he would not tolerate their Religion, wrote this discovery unto *William Laud* then Archbishop of *Canterbury*, who immediately shewed the same to his Majesty. The Papists upon this account, and also remembering the overthrow he gave to *Fisher* the Jesuit, thought they could not accomplish their evil design unless they took away this Pillar of the Church also; then under a dissenting disguise they cast aspersions on this holy Father, knowing nothing could make him more odious to the Commonalty than to say that he was a Papist, or endeavoured to bring in Popery; thus continuing in the gall of bitterness until he was cut off also.

*Rome* having accomplished her desires thus far, now begins to aim at a higher strain: His Majesty being about this time in great distress, want-

M

ing

See Mr. *Prynne's* demonstration, shewing how the Papists contrived the late Kings Murther, and the then Rebellions in Scotland and England. *George Coma* a Scotch-man being then the Pope's Nuntio. *Prynne's* *Rome's* Master-piece, pa. 18.

ing Moneys and other necessaries to support him against *Romish* and Puritanical policies, made his application to those Subjects whom he knew he might confide in, who served him faithfully to the uttermost of their abilities; yet several *Judas's* sprinkled amongst them betraid them with their kisses; for it is well known, as we shall afterwards make it appear from sufficient Authors, how *Rome* ordered her affairs under-hand. For to propagate this Plot of hers, she divides her Emissaries thus: She sprinkles some of her Tribe amongst the faithful of the Church of *England*, and suffers them openly to declare themselves Protestants, yet with Oaths and Protestations to pretend to serve their King. Then with the dissenting party she Jesuitically disguises her self into a Puritanical dress to serve the adverse party, hereby the better to find out the intentions of Kings and Princes, and so to play her Game accordingly, by which means they brought the Head of that glorious Kingly Martyr to the Block.

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend person Dr. *Du Moulyn* for one of our Authors, who in his vindication of the sincerity of the Protestant Religion writes thus :

When the business of the late bad times are once ripe for an History, and Time, the bringer of Truth, hath discovered the mysteries of Iniquity, and the depths of *Satan*, which have wrought so much ruine and mischief, it will be found that the late Rebellion was raised and fostered by the arts of the Court of *Rome*, that Jesuits professed themselves Independent, as not depending on the Church of *England*; and *Fifth Monarchy men*, that they might pull down the *English Monarchy*, and that in the Committees for the destruction of the King and the Church, they had their Spies and their Agents. The *Roman Priest* and Confessor is known, who when he saw the fatal stroke given to our holy King, and Martyr,

How *Rome* contrived the late Kings death.  
See Dr. *Du-moulyn*. pag. 58, 59.

flourished with his Sword, and said. *Now the greatest enemy that we have in the World is gone.* To confirm what this Reverend Divine hath written, we entreat the Readers to cast their eyes on these words, which Mr. *Henry Fowles* specifies in his History of the wicked Plots and conspiracies of our pretended Saints, pag. 14. His words being thus :

*Prynne's brief  
necessary  
vindication,  
pag. 45.*

Another testimony  
shewing how  
*Rome* contri-  
ved the death  
of the late  
King.

When the late King was murthered, Mr. *Henry Spotswood*, riding casually that way just as his Head was cut off, espied the *Queens Confessor* there on Horseback, in the habit of a Trooper, drawing forth his Sword, and flourishing it over his own head in triumph ( as others then did ) : At which Mr. *Spotswood* being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said ; *O Father ! I little thought to have found you here, or any of your Profession, at such a sad spectacle :* To which he answered, that there were at least forty or more Priests and Jesuits there present on Horseback, besides himself. The resultancy of this  
Story



Story is home and pat; and for the truth of it, I refer you to Mr. *Prynne*.

Other Authors could we cite, but to rational men knowing these two be sufficient proofs for our vindication, we shall proceed no further for a testimony; yet we shall desire the Reader to consider how so soon as these Priests and Jesuits had perfected this evil fact, to take off the malignity of it from themselves, they hit it in the teeth of the dissenting Party to this day; therefore as a warning to the dissenting Party, we shall desire them to consider how they were gull'd and brought into this ignominy: The Papists in a dissenting disguise first set these people a madding, and after slippt their own necks out of the halter, reserving those halters at last to hang those whom they had seduced, by which they suppose themselves not guilty of the Fact, by reason none of them who were executed for the same declared to be a Papist.

Amongst these Priests and Jesuits then present at that bloody work, there were two of the late *Queens*

Confessors, one of whom went under the name of Captain *Tho Preston*, and had a Command of a Troop of Horse under *Oliver* the Usurper. This said Impostor came over into *Ireland*, and lay for a time at Alderman *John Preston's* House in *Skinner row* in *Dublin*, his Troop of Horse at that time being quartered at *Athy*, a Town distant about 27 miles from that City, to disguise his Jesuitical policy; and that he might not be suspected, he Married (or at least kept a Wench as his Wife,) for you have already heard how they esteem the Marriage of the Church of *England* Heretical; by which device of theirs they say 'tis no Marriage, but a venial sin. This pretended Captain, upon the Restauration of our now gracious King *Charles* the Second, laid down his Arms, and declared what he was, saying, that he would fall to his old Calling; and being asked what that Calling was, he made answer that he was the Queens Confessor, and was not ashamed to own it. Several of the City of *Dublin* have heard this, and can testify the same.

Sir

Sir *John Temple*, and Doctor *Borlace* in their Books touching the relation of the *Irish Rebellion* begun anno 1641. make mention of a Friar who cruelly tied or caused to be tied several Protestants back to back, and so to be flung over *Portadowne-Bridge* in *Ireland*. This Friar about the time that *Oliver Cromwell* came over into *Ireland*, went disguised into *England*, at which time he received one *Wards* Wife, by whom he had several Bastards, pretending she was his Wife. *Cromwell* going back for *England*, this Friar (by what means is not known) became very gracious and conversant with that Usurper, and then went under the name of Captain *Holland*; upon this intimacy and acquaintance *Oliver Cromwell* made use of this Impostor, and gave him a large allowance *per annum* to give him Foreign and Domestick Intelligence, for he would pay upon Post-days above forty shillings and more for Letters directed to him by the name of Captain *Holland*; yet it chanced that upon a certain Speech which *Oliver* made

A relation of a Popish Impostor, by Order a Friar, and he took upon him a Military Employment, and changed his Name to advance the Church of Rome.

anno 1654. to this effect, viz. that there was nothing done in *England* either of State or Ecclesiastical matters, but that it was carried on by the Jesuits, and that *Rome* knew things before they were past in *England*, and so bade his then Parliament to look into this affair; search being made, and things inquired into, some of these Impostors were discovered, amongst the rest this pretended Captain *Holland*, and the Crimes which we have already mentioned laid to his charge, yet *Oliver Cromwell* protected him, and would not permit the Witnesses to prosecute any further. This *Holland* died within two years after, and left *Thurla*, *Oliver's* Secretary, his Executor, to oversee what he had left for the use of his Whore and Bastards, which being found to be about 2500*l.* *Oliver* seized on the sum, and said, *The Rogue got it under me, let his Whore and Bastards shift for themselves.* And thus ill-gotten Riches perished.

Doctor *Ramsfey* a Scotch man, and one of his Majesties Physicians of  
Scot-

*Scotland*, had two Sons, one *Ramsay* a *A relation of*  
 Captain in *Oliver Cromwells Army*, one *Ramsay* a  
 who went under the name of Cap- Jesuit, who  
 tain *Right*; the other Son, *Tho. Ram-* went under  
*sey*, who lately practiced Physick here the name of  
 in *Ireland*. As touching the former, Captain  
 he was a Jesuit, and went under that *Right*, and an  
 name, purposely to hide his Function, Officer un-  
 and also to accomplish his *Romish* der *Oliver*  
 policies, that he (with others of his Po- *Cromwell*,  
 pish Crew) might hit it in the teeth  
 of those whom these sorts had miss-  
 led, and say that it was Protestants,  
 and not Papists, that murdered their  
 King, and fought against him. It chan-  
 ced one day that this Jesuit riding in  
 the head of his Troop, that his Fa-  
 ther Doctor *Ramsay* beheld him, and  
 being between fear and doubt whe-  
 ther it was his Son or no, he enquired  
 of one of his Troopers whom he was?  
 they returned answer, that it was one  
 Captain *Right*; but his Father having  
 heard how he had taken a Jesuits Fun-  
 ction upon him beyond Seas, and not  
 suspecting that he had been in the  
 Kingdom, went secretly to *Cromwell*,  
 and related the Story to him how he  
 had

had a Jesuit an Officer in his Army, and that his name was *Ramsay*, though he went under the name of Captain *Right*. Upon this description of his *Fathers Oliver* grants a Warrant, and had him apprehended : His Quarters being searched where he lay, there was found Papers of correspondence with that Society. All this being proved, this Jesuitical Captain was dismounted, to be mounted a step or two higher, and so sent to Heaven in a String.

A confession  
of Doctor  
*Tho. Ramsay*,  
the other  
*Ramsays* Brother,  
and how  
he reformed.

As for the other Brother, Doctor *Tho. Ramsay*, he had been a great Traveller, and a great Scholar, well vers'd in Physick, and an Excellent Linguist, yet a rank Papist. Some say a Jesuit, as his Brother was, others say he was only a Lay Brother of that Society, which sort are permitted to Marry, the better to propagate their *Romish* Plots and contrivances. This *Thomas* was, as I take it, twice Married, his last Wife yet living ; he was of a wild and wandring spirit, very witty, and always merry, especially in his cups ; in which ( to his company )

pany) he would disclose several of his mad Pranks. Amongst which, this was one : He being, as we have already mentioned, a great Linguist, went to *Oxford*, where he pretended to be a Jew, and there he taught the *Hebrew Tongue* to several of the Scholars, but being suspected to have been an Impostor, they thought to have catechiz'd him ; but he being aware of that, left that University, and went to *Cambridge*, where he was tract, and from thence went to *London*. He lurking disguisedly in this City, Mr. *Prynn*e having heard of several of his mad Pranks, offered five Pounds to any man that could bring *Ramsay* unto him ; the Doctor having intelligence of this design of Mr. *Prynne's*, he one day puts on an outlandish dress on him, and over it an old rugged Parsons Gown ; then coming to Mr. *Prynne's* House, he enquired for him, and coming into his presence, he spake the *Italian* Language, also the *German*, and *Latin*, pretending unto him that he was a poor *Bohemian* Priest, and had been a Slave in *Turkey*,

key, but was happily redeemed by an *English Turkey Merchant*; then telling of his wants, and how desirous he was to go to his own Countrey, in case he could not be preferred in *England*: Mr. Prynn began to take compassion on him, and told him that he would procure gatherings for him, and for the present gave him five Pounds to buy him Apparel, and bid this poor *Bohemian Priest* not to be a stranger to his House. After that he had played this cheat with Mr. Prynn, he wrote within few days after a Letter to him to this purpose, that he had heard some say that he would give five Pounds to see him; nay further, that he had given *Ramsay* himself five Pounds; and so wrote according to what we have already mentioned.

He several times owned how he was in *Cromwells* days employed by the Pope, and by the Jesuits, to advance their affairs as well in *England* as in *Ireland*; also how he had Preached sometimes in an Independent shape, other times in an *Anabaptist* and *Quakers* shape, and had the Pope's Bull for



for what he did. This Doctor about three years since, viz. about the year of our Lord 1678 or 1679 died at *Derry*, yet for some months before his death reformed to the Protestant Faith of *England*. It being thought that he was poysoned secretly amongst the Jesuits, they envying of him for his reforming to our Church; for he being a jovial companion, cared not what company he went in. Sir *William Stewart* Knight, one of his Majesties Privy-Council, can give a further account of this Doctor; who, as I hear, hath some Papers of his Confessions and Reforming, which had they come to my hands, I had for the publick good here inserted; but for want of them, what we have already mentioned, can be attested by Sir *Henry Pierse* Baronet, his Sons *William* and *Henry Pierse* Esquires, and Justices of Peace of the County of *Westmeath*, and Mr. *Mark Pierse* of the same, Gent. to whom he told these like Stories of himself, and many more, he living at *Tristernaugh* Town in the said County with them, near a quar-

quarter of a year, and being then their  
Physitian.

*Peter Talbott*  
the late Ti-  
tular Arch-  
bishop of  
*Dublin* ve-  
ry intimate  
with *Crom-*  
*well*.

Several of his Majesties Subjects of  
*Ireland* being in *London* upon the  
death of *Oliver Cromwell* the Usurper,  
who were more desirous to see his  
Funeral Solemnities, than to see him  
officiate in his Tyrannical Govern-  
ment, obtained leave to be at a Friends  
House at *Westminster* to behold the  
Celebration thereof. *John King*, then  
Dean of *Tuam*, a faithful Subject of  
his Majesties, shewed to several of the  
Spectators, saying, there goes *Peter*  
*Talbott* amongst the Mourners in deep  
Mourning; which had not these Spe-  
ctators seen, they would scarcely have  
believed that it had been he. At that  
time it being the fashion for Mourners  
not to cast off their Mourning Cloaks  
so soon as they do now a-days, he was  
seen by several to walk in the same  
Habit, with his Cloak folded under  
his arm for some months after this  
Funeral, walking in the *Piazza* in *Co-*  
*vent-Garden*, and other of the Streets  
of the City of *London*.

Upon General *Monk*'s rising in *Eng-*  
*land*

land to bring in our now Gracious Sovereign King *Charles* the Second into his Throne, this said *Peter Talbott* went in company with the then General *Lambert*, riding to oppose the Duke of *Albemarls* designs: For these his good feats, the Pope made him Titular Archbishop of *Dublin*; Dean *King's* Wife, Mrs. *Sarah King* can testify this for a true Narrative, if examined, and is yet living.

Since his Majesties happy Restauration, there came a certain Peer out of *England* into *Ireland*, who there bore sway; and it is well known to the Inhabitants of the City of *Dublin*, that this mighty Peer lent a Suit of *Arras Hangings*, and the best of his Plate, to the above *Peter Talbott*, to adorn that Titular Bishops *Mass-House*, and *Altar*. This Sir *F. B.* a Knight, and Alderman of the said City, and several others of the Citizens can testifie, if demanded, besides the words which the said Peer spoke at the time he lent these Adornments, which were thus, or to this effect: *That he hoped to hear high Mass within six months*

*Hoc factum  
circa ann.  
1670 aut 71.*

*Satan begins  
to transform  
himself into  
an Angel of  
Light to de-  
stroy the  
Church of  
England.*

*months in the Cathedral of Christ-Church in Dublin.* Doubtless these were signal demonstrations or fore-runners of the late Popish Conspiracy anno 1678.

A notable Story of a Jesuit, who pretended to be a Shoemaker, and to Preach by Inspiration.

*Samuel Pullen* Doctor of Divinity coming into *Ireland* before the late *Irish Rebellion*, he became first Chancellor of *Cashel*, and Dean of *Clonfert*; the *Irish Rebellion* anno 1641 bursting out, the Papists (about those parts of *Ireland*) murdered several of the Protestants, and Protestant Ministers; this *Samuel* being at that time in danger, was preserved by Providence by a Jesuit named *James Saul*, alias *Sall*, who (before that Rebellion) had received from the Dean several favours, which caused *James Saul* to preserve the Dean from being murdered for the space of three months, until he could be conducted into *English Quarters*.

After this escape the Dean sailed into *England*, where he became Chaplain to the then Earl of *Oxford*, where he tarried for divers years. It chanced (during the Deans stay there, and

in the time of Usurpation, when several Meetings were permitted,) that the Earls Countess was dissuaded from her Principles, for to go to hear those sort of Preachers, amongst whom there was a Shoo-maker much admired by his Auditory, which occasioned the Countess to extol him unto the Dean, for a pious and heavenly gifted man, and often urg'd the Dean to go and hear him; who, upon several intreaties, as also to comply with the Countess, the Dean went with her to this Meeting. At his coming thither, he observed the Shoomaker, and found by his words, that those speeches of his went beyond his Last, and that he was a man of Parts. Yet although years had changed this Impostors Physiognomy, as also being altered by his Beard, the Dean recollected with himself that he had seen this Shoomaker before. At last, the Sermon being ended, the Countess (his great Admirer) invited him home to Dinner; after which the Dean and he fell into a Disputation, who finding this Shoomaker had skill in the

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*Hebrew, Greek and Latin Tongues*, demanded of him how he came by that Science? The Shoemaker replied, by the holy Spirit. But (to conclude) the Dean told him, he knew to the contrary, and that he had reason to know it; thereupon gave him thanks for preserving of his life in *Ireland*, and said you are Mr. *Sall*; and as you saved mine, I shall save yours. The Dean then speaking unto my Lord, and to his Countess, said, this man saved my life in *Ireland* in the tumultuous days of the *Irish* Rebellion, therefore I shall make bold to engage to this my friend, that your Lordship and my Lady shall do him no harm, provided that he departed thence from that Shire, and not delude the common people there any longer. This pretended Shoemaker being thus discovered, his Trade could no longer abscond his Jesuitical Function, and so he craved a certain time for to depart thence; saying, Pray let me not go in a hurry, lest I be suspected; which desire of his was easily granted. In the interim he pretended

to the rest of his followers to be warned by the Spirit to go and teach elsewhere, which did not a little trouble them, especially the poor silly Women, who could not hold from dropping of tears for the departure of so heavenly a man. After this warning he left *Oxfordshire* within three weeks. The Countess upon this was recalled to the Church of *England*, to the great admiration of the rest of this Impostors Followers, who enquiring the reasons of this sudden change, were all likewise ashamed that they had been thus deluded. This said *Samuel Pullen* was (since his Majesties happy Restauration, by the means of his Grace the Duke of *Ormond*) preferred to the Archbishoprick of *Tuam* in *Ireland*; several have heard that Right Reverend Father relate this passage in his life-time, and some are yet living to testifie the truth of it: Witness *Dean Pearse* for one, who hath heard something to this purpose.

Mr. *John Crooke*, some time Bookseller in *St. Pauls Church-yard* at the *Ship* in *London*, and since Stationer and

Printer to his most Serene Majesty in *Dublin*, told this Story following unto Sir *James Ware*, Knight, now deceased.

Anno 1656. the Reverend Divine Doctor *Henry Hammond* being one day in the next Shop to this said *John Crookes*, and there reading the Works of *S. Ambrose*, a Red-coat casually came in and looked over this Divines shoulder, and there read the *Latin* as perfect as himself, which caused the Doctor to admire that a Red-coat should attain to that Learning; then speaking unto him, he demanded how he came to that Science? the Red-coat replied, by the holy Spirit; the Doctor hereupon replied, I will try thee further, and so called for a *Greek* Author, which the Read coat not only read, but construed: The Doctor to try him further, called for the *Hebrew* Bible, and so for several other Books, in which this Read-coat was very expert: At last the Doctor recollecting with himself, called for a *Welsh* Bible, and said, if thou beest inspired, read me this Book, and construe it; but the  
the



the Read-coat being at last catch'd, replied, I have given thee satisfaction enough, I will not satisfy thee further, for thou wilt not believe though an Angel came from Heaven. The Doctor smelling out this deceit, caused the Apprentice to go for a Constable, who being brought to the Shop, the Doctor told the Constable he had something to say against this Red-coat, and bade him bring him before *Oliver Cromwell*, then called the *Lord Protector*. The Red-coat being brought to *White Hall*, and examined, he, after a rustick manner, *Quaker-like*, thou'd and thee'd *Oliver*; but being suspected, it was demanded where he quartered, it being found out, at the *Devil Tavern*. The Doctor intreated his Chamber might be searched, which was accordingly searched, where they found an old Chest filled partly with his wearing Apparel, as also with several Papers, and seditious Popish Books; amongst which, there being a pair of Boots, and Papers stuf't in one of them, they found a Parchment *Bull* of Licence to this Impostor, gran-

ted under several names, to assume what Function or Calling he pleased. These being brought before *Oliver*, for what reasons it is unknown, yet the Red-coat escaped, bringing several proofs of what great service he had done, and the greatest affliction was laid on him was Banishment, and what proceeded further we know not.

Father *Nowland* the Dominican of *Gallway* his ingenious Confession of himself to *William Muschamp* Esq; how he plaid the part of an Independant in *Cromwell's* days.

When *Oliver Cromwell* routed the *Irish* Priests and their Clergy out of *Ireland*, one Father *Nolan*, alias *Nowland*, a Dominican Friar of *Gallway* fled beyond Sea, who afterwards in some space of time came into *England*, and landing at *Plymouth* in a poor mean habit, stragling in that Town till he had got a service. This *Nowland* chanced to come to one Mr. *Hughs* his House, who was in those days a great Independant Minister, and Preacher in that Town. This Minister hired *Nowland*, who at first was under-servant to the Gardner, and in little time became chief Gardner himself. Mr. *Hughs*, according to the usual custom of Dissenters, had his weekly Meetings upon week days; where at his

his House the Elders and several of his Flock would assemble to Pray, and to Expound. It was observed that *Nowland* was very diligent, and would turn to the Texts of Scripture very readily, which Mr. *Hughs* perceiving, encouraged *Nowland*, and in a short time took him from Gardning, and made him his Butler. *Nowland* being thus highly preferr'd, strove all he could to please his Master, and observing that his Master would sit up late at his Study, which Study was a little beyond the Buttery, and that his Master was always to pass by the Buttery-door to go thither, he had ordered the matter thus ; One night hearing his Master locking of his Study-door, *Nowland* fell to his Prayers, and had put out the Candle, which Mr. *Hughs* hearing, he put out his Candle also, and laid his ear to the square hole that was cut in the Buttery-door, where he continued whilst *Nowland* was at his Prayers ; after which he secretly went to his Chamber, considering with himself, that this poor ignorant man (as he thought)

must needs be inspired. But upon the next Meeting day, Mr. *Hughs* discoursing with the Elders, and chief of his Followers of this passage, they all assented that *Nowland* should Pray. But *Nowland* pretended, alas, he knew not how to Pray, poor man, not he; but it being consented amongst the Brethren that he must Pray, and that if God had endued him with such a Gift, he sinned if he did not make use of it. Upon which intreaty *Nowland* Prayed, acting the gestures, posture and tone as well as the best of themselves, to their great admiration; for which all the Meeters gave *Nowland* a sum of Money to buy him handsom Apparel for those days: *Nowland* coming every day more into favour than formerly he was; he begun to shew his Master some observations that he had made upon the Scripture, which so pleased the Elders, and the people, that *Nowland* became an Expounder of the Scripture, and so Expounded upon certain days amongst the Meeters, and was no longer Butler, but ordered to sit at Mr. *Hughs* his Table. Thus  
*Now-*

*Nowland* continued in esteem amongst the Independants at *Plymouth* until the Restauration of our Gracious Sovereign K. *Charles* the Second; then pretending for a while he would go and see his Relations in *Ireland*, and let them see how God had provided for him, and that he would return again in a short time. Upon this promise, taking of his leave, he departed thence, and came into *Ireland*, where he hath hitherto continued. This Narrative the said *Nowland* himself confessed un-*William Muschamp* Esq; now one of his Majesties Commissioners for the farming of his Revenues there, who can certifie that this *Nowland* made his brags how he serv'd the Independants at *Plymouth*.

There is yet in *Ireland* a Clergyman of the Church of *Rome*, one *Jackson* by name, who has Preached (as we are informed by our Author) for these several years past, viz. ann. 1668, 1669, and 1670. within and about the Countny and City of *Limerick*, amongst the *Nonconformists* in those parts. This *Fox* when he began to Preach

Mr. *Andrew Catherwood* his Narrative of one *Jackson* a pretended Saint, yet a *Romanist*.

Preach at *Limerick*, received from those *Nonconformists* at one time about fourscore *Cobbs* for a Sermon then Preached unto them; after which he invited an acquaintance of his, Mr. *Andrew Catherwood*, to a Treat, at which time he spent about twenty shillings of this summ, the said Mr. *Catherwood* assuring us, who heard him declare these words, that this said *Jackson* was the first that ever brought him to a Bawdy-house within that City.

The said Mr. *Andrew Catherwood* doth likewise affirm that this *Jackson* would often pretend that he had received Letters from *Francis Marsh* then Bishop of *Limerick*, and would frame these Letters as if they had weekly come from him, saying, that that Bishop would fain have him to Preach in his Cathedral, but it was against his Conscience so to Preach; therefore he had rather Preach to his Flock for Charity, than to the Bishop for Gain. This he framed to cologue with his Followers, and would shew these pretended Letters of his to please them.

Mr.

Mr. *Catherwood* also affirmeth that this *Jackson* would say Mass disguised to the common sort in that County upon week-days; and although he feigned this outward Godliness amongst the Dissenters at *Limerick*, that he came up to *Dublin*, and there Preached amongst our Ministers in our Churches; and after, to collogue with the Dissenters in that City, he pretended to them to fall from the Church of *England*, and Preached in the Meetings; where (as he the said *Jackson* confessed to Mr. *Catherwood*) he got about 13 *l. Sterl.* collected by the Meeting-houses in *Dublin*.

This *Jackson* was born at *Abberdeen* in *Scotland*; he is a great Scholar, and a Traveller, for he hath travelled into *France*, *Italy*, *Germany* and *Spain*. In *Spain* he taught a School, as being *Usher* under a publick Schoolmaster there; he still wandreth about this Kingdom of *Ireland*, and was lately seen in the County of *Mayo*: The then Bishop of *Limrick*, *Fran. Marsh*, now Archbishop of *Dublin*, we suppose may have heard of this Impostors pranks  
alrea-

already mentioned, during the time that his Grace was Bishop of *Limrick*; which, it testified, would strengthen this Mr. *Catherwoods* Evidence, who declared this above Narrative unto us, whose names hereafter follow, *Robert Ware* Esq; *John Madden* Student in Phylick of *Trinity-Colledge* in *Dublin*, and before *Pearse Welch*, being upon the 25<sup>th</sup>. of *Feb.* 1681.

Thus far have we laid before you the practices of *Rome*, devised to divide the Protestant Church of *England*; therefore the dispensations allowed by her Popes and Clergy be many and large (as appears by what you have already heard) purposely to drive on, and set forward her impious Plots; she theretore dispenses with her Adherents to take the shape, yea, even of a member of the Church of *England*, not out of love thereunto, but to accomplish her intended purposes. For example-sake, there was a certain Knight, Sir *E. L.* well known over his Majesties Dominions of *England*, *Scotland* and *Ireland*, who came into this his Majesties Kingdom of  
*Ire.*



*Ireland anno 1670, or thereabouts.*

It is not unknown unto the Inhabitants and Citizens of *Dublin*, that in the year following 1671, upon the one and twentieth of *May* there hapned a furious fire in his Majesties Castle of *Dublin*; during which flames the Lord *John Butler* (afterwards created Earl of *Gowran*, third Son to his Grace *James Duke of Ormond*, now Lord Lieutenant of the Nation) took great care and pains to extinguish the same; which had it been trusted unto the said Knight, we question whether half the Buildings now there extant would have been seen this day: For this Knight, under the pretence of saving the rest of the Buildings within that Castle, would have blown up the great Hall belonging to this Palace. To execute this project the quicker, he caused a Barrel of Gunpowder to be placed in the middle of that Hall, and so to have dropt a train of Powder, and to set fire to the same. But this brave spirited Lord coming in at that instant, and enquiring why that Barrel was there placed, and having heard

heard the project, he most courageously (although the flames were over his head) lifted up the Barrel of Gunpowder, and carried it out on his shoulders, saying, *I approve not of this project.*

When this Fire hapned, as is generally reported by several of the Citizens of *Dublin*, that night the water of the City was stopt, so that the Castle-pipe had no water but what they were fain to bring in from the *Mill-pond* in the *Stable-yard* without the *Castle-walls*.

It hath been generally reported that this Knight went secretly to *Mafs* at this time, but whether he did or no, it was observed that he would walk before the then Lord Lieutenant amongst the Gentry to Church, with his Bible publicly under his arm to be seen. This posture disguised his Religion, which since is discovered, although at Church he would seem very zealous, turning to the Texts of Scripture as fast as they were quoted by the Minister.

There

There is a Learned Doctor, some years now past, who turned unto the Church of *England*, *Andrew Sall* by name, formerly an Ecclesiastick of the Church of *Rome*, who hath affirmed how he had heard formerly, when the Lord *J. B.* went Embassador into *France*, that this Sir *E. L.* went with that Lord ; and that the *French King* being taken with the Knights humors, he and that King covenanted together after this manner.

This Knight was to give intelligence to the *French King*, acting under-hand for him, making this Proviso for himself, that in case he should be discovered, and thereby incur the King of *Englands* displeasure, if he fled into *France*, he should be there succoured, and the *French King* there to provide a place for him.

Several others besides this Divine have heard the same, besides what the Letters of News have mentioned to this effect. For the perfecting of this Covenant, it is visible and known how he hath been accused to be one of the Conspirators in the late Popish Plot

Doctor Sall's  
testimony  
concerning  
this Knight.

The Cove-  
nants be-  
tween the  
*French King*  
and this  
Knight.

Plot *anno* 1678, for which he was clapt up; but afterwards being released upon Bail, he fled into *France*, where he is not only succoured to this day, but likewise provided for, and there preferred to be an Abbot in *Paris*, where several of his Majesties Subjects have seen him ranting with his Coach and Horses.

How this Knight thrust out Sir *William Davies* to bring in himself Recorder of this City.

Whilst this Knight tarried in *Ireland* to find out the affairs of the *Metropolis* of this Kingdom, he cajoled several of the Aldermen and Citizens of *Dublin*, by breeding animosities between them and the Recorder, Sir *William Davies*, purposely to make place for himself, and to expulse Sir *William*. This Knight being ambitious, not only to know the modes and manners of the City, but also to change the ancient Rules and customs according to his fancy. To further this his purpose, he made the Lord *Berkley* to procure the Recorders Place, which Place he once taking possession of, he began to change the old Rules and Customs aforesaid, which bred much clashing amongst the Aldermen and Com.

Commons of the City; but he then having the ear of the Lord *Berkley*, bore all afore him, hectoring after this manner.

Several of the Aldermen being discontented with these actions of his, complained, but all to no purpose; for which complaint of theirs, by this Knights means, and by the new stamp which he had raised to assist him, these Aldermen whose names follow were expulsed, and razed out of the roul of Aldermen; Alderman *Richard Tigh*, *Daniel Hutchinson*, *Lewis Desminieres*, *Enoch Reader*, *Mark Quin*, *Joshua Allen*, and *Francis Bruster*, the two last Aldermen being since Knighted.

His first pranks after he became Recorder.

In lieu of these then expulsed Aldermen for to make up a Table of his own gang and creatures, by reason they voted to his will and pleasure, this Gentleman preferred *William Gresingham*, *Nathanael Philpot*, and one *Brookes*, who has been since one of the Informers of the late Popish Plot; *Peter Ward*, who hath been since Lord Mayor of *Dublin*; and

This Recorder new Aldermen.

others were offered at the same time to be made Aldermen also, but refused. The Government of this City continuing under this tuition of their new Recorder and change of Aldermen, until the Government of this Nation was changed, to make way for the Right Honourable *Arthur Earl of Essex*.

The Earl of *Essex* and the Privy-Council their verdict in this matter; the seven Aldermen restored, and the three degraded.

This Honourable Peer was scarce settled in the Lieutenancy when the grievances of these mutations (which we have already mentioned) came before his Lordship and this Honourable Board, shewing before them the former passages and enormities committed by this Knight, and his Adherents: These Grievances took up ten or eleven hours debate upon hearing the same. Then after some days considerations between this Noble Peer and the Privy Council, they appointed a day for the Lord Mayor, Sheriffs and Aldermen to hear their Judgment and Opinion: At which time it was ordered Sir *Ellis* to be expelled, and Sir *William* to be restored; the seven aforesaid Aldermen

men to take their places as formerly, and the other three new ones to be degraded. Upon this Order the Knight being thus deprived of his prey, fled to seek it elsewhere, being too well known in this City for to tarry longer, and so departed hence into *England*.

Whereas you have read already how it was the Jesuits, and other the Emissaries of *Rome*, who contrived the cutting off the two Pillars of our Church and State, the better for their evil purposes to contrive a way for to murder our late Gracious Sovereign and Godly Martyr *Charles* the First. And also whereas you have had a relation of the Papal Conspiracies, and of the correspondence between the Papists of *Ireland*, and of *France*, for the invading of *Ireland*; so likewise we humbly lay before you the Papal contrivances of their Brethren and Popish Fathers in *England* at the same time working against his Sacred Majesty, and the welfare of the Church and State of *England*, as shall here appear by a copy of a Letter

ter written from a Jesuit to his Correspondent at *Bruxels*, as follows.

*A Copy of a Letter from a Jesuit.*

**L**Et not the damp of astonishment seize upon your ardent and zealous Soul in apprehending the sudden and unexpected calling of a Parliament : We have not opposed, but rather furthered it ; so that we hope as much in this Parliament, as ever we feared any in Queen *Elizabeths* days.

You must know the Council is engaged to assist the King by way of Prerogative, in case the Parliamentary way should fail. You shall see this Parliament will resemble the *Pelican*, which takes a pleasure to dig out with her beak her own bowels.

The Election of Knights and Burgeses have been in such confusion of apparent Faction, as that which we were wont to procure heretofore with much art and industry, (when the *Spanish Match* was in Treaty) now breaks out naturally as a Botch or Boil,



Boil, and spits and spues out its own rankor and venom.

You remember how that famous and immortal Statesman the Count of *Gondomar* fed King *James* his fancy, and rocked him asleep with the soft sweet sound of Peace, to keep up the *Spanish* Treaty. Likewise we were much bound to some Statesmen of our own Countrey, for gaining time by procuring those most advantageous cessations of Arms in the *Palatinate*, and advancing the Honour and Integrity of the *Spanish* Nation, and vilifying the *Hollanders*; remonstrating to King *James*, that that State was most ungrateful both to his Predecessor Queen *Elizabeth*, and his Sacred Majesty; that the States were more obnoxious than the *Turk*, and perpetually injured his Majesties loving Subjects in the *East-Indies*, and likewise they have usurped from his Majesty the Regality and unvaluable profit of the *Narrow Seas* in fishing upon the *English* Coast, &c.

This great Statesman had but one principal means to further their great

and good designs, which was to set on King *James*, that none but the *Puritan Faction*, which plotted nothing but *Anarchy*, and his confusion, were averse to this most happy Union. We steered on the same course, and have made great use of this *Anarchical Election*, and have prejudicated and anticipated the Great one, that none but the Kings Enemies, and his, are chosen of this Parliament, &c.

We have now many strings to our Bow, and have strongly fortified our Faction, and have added two Bulwarks more: For when King *James* lived (you know) he was very violent against *Arminianism*, and interrupted (with his pestilent Wit, and deep Learning) our strong designs in *Holland*, and was a great friend to that old Rebel and Heretick the Prince of *Orange*.

Now we have planted that Sovereign Drug *Arminianism*, which we hope will purge the *Protestants* from their Heresie; and it flourisheth, and bears fruit in due season.

The materials which build up our Bul-

Bulwark, are the Projectors and Beggars of all Ranks and Qualities: Howsoever, both these Factions co-operate to destroy the Parliament, and to introduce a new species and form of Government, which is *Oligarchy*.

Those serve as direct *Mediums* and *Instruments* to our end, which is the universal Catholick *Monarchy*. Our foundation must be Mutation, and Mutation will cause a Relaxation, which will serve as so many violent Diseases, as the *Stone, Gout, &c.* to the speedy distraction of our perpetual and insufferable anguish of body, which is worse than death it self.

We proceed now by Council and mature deliberation, how and when to work upon the Dukes jealousy and revenge; and in this we give the Honour to those which merit it, which are the *Church Catholicks*.

There is another matter of consequence which we take much into our consideration and tender care, which is to stave off *Puritans*, that they hang not in the Dukes ears, they are impudent subtil people.

And it is to be feared lest they should negotiate a Reconciliation between the Duke and the Parliament at *Oxford* and *Westminster* ; but now we assure our selves we have so handled the matter, that both Duke and Parliament are irreconcilable.

For the better prevention of the *Puritans*, the *Arminians* have already lock'd up the Dukes ears ; and we have those of our own Religion, which stand continually at the Dukes Chamber to see who goes in and out : We cannot be too circumspect and careful in this regard. I cannot choose but laugh to see how some of our own Coat have accoutred themselves, you would scarce know them if you saw them : And 'tis admirable, how in speech and gesture they act the *Puritans*. The *Cambridge* Scholars, to their woful experience, shall see we can act the *Puritans* a little better than they have done the Jesuits : They have abused our Sacred Patron, Saint *Ignatius*, in jest ; but we will make them smart for it in earnest. I hope you will excuse my merry digression ; for I confess

fess unto you, I am at this time transported with joy to see how happily all instruments and means, as well great as less, co-operate unto our purposes. But to return unto the main Fabrick ; our Foundation is *Arminianism*, the *Arminians* and *Projectors*, as it appears in the premisses, affect mutation. This we second, and enforce by probable arguments. In the first place we take into consideration the Kings Honour, and present necessity ; and we shew how the King may free himself of his Ward, as *Lewis* the Eleventh did. And for his great splendor and lustre, he may raise a vast Revenue, and not be beholden to his Subjects, which is by way of imposition of Excise : Then our Church Catholicks proceed to shew the means how to settle this Excise, which must be by a Mercenary Army of Horse and Foot. For the Horse, we have made that sure, they shall be Foreigners, and *Germans*, who will eat up the Kings Revenues, and spoil the Countrey wheresoever they come, though they should be well paid ; what  
 havock

havock will they make then, when they get no pay, or are not duly paid? They will do more mischief than we hope the Army will do.

We are provident and careful that this Mercenary Army of two thousand Horse, and twenty thousand Foot, shall be taken on, and in pay, before the Excise be settled. In forming the Excise, the Countrey is most likely to rise: If the Mercenary Army subjugate the Countrey, then the Souldiers and Projectors shall be paid out of the confiscations; if the Countrey be too hard for the Souldiers, then they must consequently mutiny, which is equally advantageous unto us. Our superlative design is, to work the Protestants as well as the Catholics to welcome in a Conqueror, and that is by this means: We hope instantly to dissolve Trade, and hinder the building of Shipping, in devising probable designs, and putting on the State upon Expeditions, as that of *Cadiz* was, in taking away the Merchants Ships, so that they may not easily catch, and light upon the *West-India* Fleet, &c.

This

This Account was sent unto the Lord Deputy *Falkland* from some Members of his Majesties Council of *England*, viz. from *Suffolk*, *Salisbury*, *Morton*, and the Bishop of *Durham*; together with this Epistle following.

My Lord,

**K** Nowing that his Sacred Majesty and his Privy-Council assembled for the calling of this Parliament, have formerly given you the reasons and urgent necessities for the same, we omit it; but by this late discovery here inclosed, we are jealous that most of the Members herein chosen be of a factious crew, and so you will find  
by

by the Copy of the discovery at Clarken-well, there being taken amongst an Assembly of Recusants divers Jesuits, amongst whom several treasonable Papers were found, this being one amongst the rest; in which you may perceive the Papists great spleen to his Grace the Duke, also the treasonable Conspiracies against his Majesty Foreign and Domestick; notwithstanding the discovery hereof, for divers reasons we have not set this enclosed to publick view, his Grace and some others having acquainted his Majesty that they will undertake to find out the bottom of this mystery, and thereby politickly have advised his Majesty to permit the sitting of this Parliament, from the seventeenth of this instant, the better to find out their inclinations,  
and



and how they be affected according to this discovery.

We are sensible now Ireland was in some danger of an Invasion by the French Papists, and that the Papists of Ireland and they have correspondence together. The Jesuits be not only a subtil Society, but also an audacious sort of people fearing no punishment; no, not the Halter it self; so that we are at a nonplus how to devise a means to banish these Wasps from His Majesties Dominions; his Grace the Duke propounded in Council the other day, no punishment fitter for the driving out of these sorts of Cattel, than gelding them, and gave very good reasons for it; one of them was shame ever after to shew their faces; the other was, being guelled, they could

not

The D.B. his advice how to banish Friars and Jesuits out of these Dominions

*not execute their Priestly Function according to the Ecclesiastick laws, wanting their members. Your Clergie of Ireland in opposing the Popish offertures made unto his Majesty, (which your Lordship unto us have signified) have not only through Gods Blessing protected that Dominion, but also saved His Majesty and this Nation from future Broils. Thus concluding, We bid your Lordship heartily farewell :*

**The Bishops  
and Clergy  
of Ireland  
commended  
for not tolerating of Popery.**

**Your Lordships Humble  
Servants,**

**White-Hall,  
March 2.  
1627.**

**Suffolk,  
Salisbury,  
Morton,  
Durham**

**The**

The better to confirm the Letter directed to the Rector aforesaid, this Letter is also entred and Printed amongst Mr. *John Rushworth's Historical Collections*, pag. 474. Nothing excepting (to be discerned in our Copy) saving in the conclusion of the Letter, these words, *Joyn Prayers with us, imploring the Blessed Virgin, and all the Host of Angels and holy Martyrs to intercede for us.* Thus hoping to see Count *Tylley* and *Marquels Spynola* here about *July* come a twelve-month, I rest : In the mean time we pray for an happy success in *Germany*, and the *Low-Countries*.

*Your Loving Friend, &c.*

*This conclusion is wanting in Rushworth's Collections in the Letter to the Rector aforesaid.*

When the Original of this Jesuitical Lord was seized on amongst other Papers, it was supposed to have been written by one *Winter* a Jesuit, and  
Nephew

Nephew to the same *Winter*, who was executed for the Gunpowder-Treason in King *James* his days, now about 77 years since.

This Parliament sat upon the day appointed, being upon the 17th. of *March* 1627. Sir *John Finch* the Queens Attorney then being chosen Speaker of the House of Commons; at which Assembly his late Gracious Majesty saluted both the Lords and other Members thus :

*My Lords and Gentlemen,*

The Kings  
Speech.

**T**Hese times are for *Action*, for *Action*, I say, not for words, therefore I shall use but a few; and (as Kings are said to be exemplary to their Subjects, so) I would wish you would imitate me in this, and use as few, falling upon speedy consultation. No man is, I conceive, such a stranger to the common necessity, as to expostulate the cause of this meeting, and not to think supply to be the end of it; and as this necessity is the product and consequent of your advice, so the true Religion, the Laws and Liberties

berties of this State, and just Defence of our Friends and Allies, being so considerably concerned, will be, I hope, arguments enough to perswade to supply; for if it be, as most true it is, both my duty and yours to preserve this Church and Common-wealth, this exigent time certainly requires it.

In this time of common danger, I have taken the most ancient, speedy, and best way for supply, by calling you together. If (which God forbid) in not contributing what may answer the quality of my occasions, you do not your duties, it shall suffice I have done mine; in the conscience whereof I shall rest content, and take some other course, for which God hath empowered me, to save that which the folly of particular men might hazard to lose.

Take not this as a menace, (for I scorn to threaten my inferiors) but as an admonition from him who is tied, both by nature and duty, to provide for your preservations; and I hope, though I thus speak, your demeanors will be such as shall oblige me in

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thank-

thankfulness to meet you oftner; than which, nothing shall be more pleasing to me.

Remembring the distractions of our last meeting, you may suppose I have no confidence of good success at this time; but be assured I shall freely forget and forgive what is past, hoping you will follow that sacred advice lately inculcated, *To maintain the Unity of the Spirit in the Bond of Peace.*

This Speech of his Gracious Majesty to the moderate Members was acceptable; to the Factious or Puritanical sort, an amasement; and to the Papal sort so affected, a terror, or guilt of conscience, making them look askint upon themselves; and were it not for shame, they would have run on their old course with violence, which the Jesuits had plotted, as the Letter taken at *Clarken-well* aforesaid specifieth; yet to smother their private future intentions, they concorded with the moderate sort to grant his Majesty some Subsidies.

The Court of *Rome* by their Emis-  
saries

faries sprinkled here, having intelligence of the seizure of these Papers, (to slip their necks out of the Halter) consulted with those whom they had made sure, as appeareth by the Letter, in these words; *We have not opposed it* (meaning the calling of this Parliament) *but rather furthered it; so that we hope as much in this Parliament, as ever we feared any in Queen Elizabeths days.* Then smelling how the Duke had discovered their *Romish* Policies, they began the better to gloss their intentions, to lay before the House several grievances touching Religion, aspersing at that time *Neale* the then Bishop of *Winchester*, and *Laud* then Bishop of *Bath and Wells*, to be the two Supporters of *Arminianism*; whereas the Letter sheweth it was their own act and contrivance. Also in this Grievance they lay all their mischief by them devised upon the Duke of *Buckingham*, saying he was the cause of these vexations. Therefore for the better satisfaction of the Reader, we shall lay before you the heads of these Grievances

How the Jesuits laid their contrivance on the Church of England.

Vide pag. 113, & 114.

then presented in Parliament, as *William Sanderson* in his History of the Reign of King *Charles* the First sets them down.

*The Grievances being thus.*

1. **T**HE danger, and innovation, and alteration in Religion. This occasioned by, 1<sup>st</sup>, The great esteem and favours many Professors of the *Romish* Religion receive at Court. 2<sup>dly</sup>, Their publick resort to *Mas*s at *Denmark-House*, contrary to his Majesties answer to the Parliaments Petition at *Oxford*. 3<sup>dly</sup>, The Letter for stay of proceedings against them. Lastly, the daily growth of the *Arminian* Faction favoured and protected by *Nele* Bishop of *Winchester*, and *Laud* Bishop of *Bath* and *Wells*, whilest the Orthodox parts are silenced or discountenanc'd.

2. The danger of Innovation, and alteration in Government occasioned by the billeting of Souldiers, by the Commission for procuring one thousand *German* Horse and Riders, as for the  
the



the defence of the Kingdom, by a standing Commission granted to the Duke to be General at Land in times of Peace.

3. Disasters of our designs, as the expedition to the Isle of *Rhe*, and that lately to *Rochel*, wherein the *English* have purchased their dishonour with the wast of a million of treasure.

4. The want of Ammunition, occasioned by the late selling away of thirty six last of Powder.

5. The decay of Trade by the loss of three hundred Ships taken by the *Dunkyrkers* and Pyrates within these three last years.

6. The not guarding the *Narrow-Seas*, whereby his Majesty hath almost lost his Regality.

Of all which evils and dangers, the principal cause is the Duke of *Buckingham* his excessive power, and abuse of that power. And therefore they humbly submit it to his Majesties wisdom, whether it can be safe for himself, or his Kingdom, that so great power both by Sea and Land, as rests in him, should be trusted in the hands

How the Jesuits contrived the Duke of *Buckingham's* death.

of any one Subject whatsoever.

These Jesuitical contrivances not being able to dissuade the late King from his tender affections unto the Duke, but rather encouraged his Grace more, which the Jesuits perceiving, they contrived his death; whereupon the 23<sup>d</sup>. of *August* following he was stabb'd by one *John Felton*, who in his examination being asked why he kill'd the Duke, he replied, *I shall be brief, I killed him for the cause of God and my Countrey.* Yet that the Reader may the better compare the Letter directed to the Father Rector at *Bruxels*, and also the heads of the grievances before mentioned, with the Confession of *John Felton*, we here lay before him, as the same Author sets it at large; in these words.

*Feltons* Confession. See *Sanders*, pag. 122, 123.

And after some discourse, Sir (said he) I shall be brief, I killed him for the cause of God and my Country. Nay, said the other, there may be hope of his life, the Chirurgion said so. It is impossible, (he replied) I had the force of forty men, assisted by him that guided my hand. And being interrogated to  
seve-

several questions, he made these answers: That he was named *John Felton*, heretofore Lieutenant to a Foot-Company under Sir *James Ramsey*. That he had endeavoured for a Commission to be Captain in this Expedition, and failed therein, but without any regret upon the Duke, (from whom he had found respect) nor for any private interest whatsoever; that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving death, which no Justice durst execute. That it was not many days since he resolved to kill him; but finding the Duke so closely attended, that it should be his business to pass a Volunter, and do it in this Voyage. Somewhat he said of a Sermon at *St. Faiths Church* under *Pauls*, where the Preacher spake in justification of every man in a good cause to be Judge and Executioner of Sin, which he interpreted to be him. That passing out at the *Postern-Gate* upon *Tower-Hill*, he espied that fatal Knife in a Cutlers Glass-case, which he bought for sixteen pence. It was

the point end of a tuff Blade stuck into a cross Haft; the whole length, handle and all, not twelve inches, fastened to his right pocket; and from that time he resolved therewith to stab him. That some days after he followed the Train to *Portsmouth*, and coming by a Cross erected in the High-way, he sharpened the point thereof upon the Stone, believing it more proper in Justice to advantage his design, than for the Idolatrous intent it was first erected. That he found continual trouble and disquiet in mind until he should perform this Fact, and came to Town but that morning. That no Soul living was necessary with him by any ways or means of the Dukes execution. That he was assured his Fact was justified, and he the Redeemer of the peoples sufferings, under the power of the Dukes Usurpations, &c. And his Paper tuckt in the Crown of his Hat, seemed to satisfie his Conscience that he was thereof well pleased.

This unhappy Murther caused great distractions, especially in State-affairs;  
fo

so that the House of Parliament and his Majesty differed very much in settling the Customs and other matters, which in conclusion was the chief Instrument or cause of this Parliaments dissolution.

*Anno 1652.* There chanced to come unto Collonel *Richard Lawrence*, then Governour of *Waterford* under *Oliver Cromwell*, one *Nugent*, who seemed to be a fair conditioned man, and so was hired by the Collonel to work in his Garden; but knowing the Collonels temper and Principles in Religion, he strove to please him all he could, not missing Prayers in the Family or Meetings when-ever appointed. Thus he continued with the Collonel for several years: At last it chanced that Justice *John Cook*, who was executed for the late Kings Murder, took a great liking to this *Nugent*, and begged of the Collonel for to let him go over with him into *England*, which the Collonel easily granted to oblige Justice *Cooke*. *Nugent* staying for a while with Justice *Cooke*, returned into *Ireland*, and came to his old Master

Master Collonel *Lawrence*, where he remained for a while, and upon the Kings happy Restauration this *Nugent* became the Popish Confessor and Priest at *Leislepp* some 6 or 7 miles distant from *Dublin*, and hath seen the Collonel several times since, and laughs at him to this day when he sees him, considering how he had plaid the Dissembler with him, as if he had been one of the Collonels Fraternity, which is of the *Anabaptists*. Thus it is evident how Dissenters have been mightily gull'd since the years 1640, and 1641. especially by the Church of *Rome*, purposely to make Separation in the Church of *England*. This the Collonel himself cannot deny; for he told the Author this Story on the 28<sup>th</sup>. day of *March* 1682. besides to others yet living in the City of *Dublin*, who can testifie this Narrative for a truth.

Hitherto we have shewed how the Papists have acted under the disguised habits of Presbyterians and Independants, with a design to ruine the Church

Church of *England* : It will not be now unseasonable to shew further how they have assembled themselves among the Quakers, and Preached in their Meeting-Houses, with a design of enlarging and continuing the divisions of Protestants : To which purpose I shall subjoin a passage out of a small Pamphlet published by Mr. Prynne, called *The Quakers unmasked*. Which runs thus :

The Information of *George Cowlishaw* of the City of *Bristol* afore said *Ironmonger*, taken the 22<sup>th</sup>. day of *January*, 1654.

Who informeth on his Oath, that in the Month of September last, this Informant had some discourse in *Bristol* with one *Coppinger*, an Irish-man, formerly a Schoolfellow of his, that came purposely thither for his passage into *Ireland* ; who told this Informant, that he he had lived in *Rome* and

and Italy eight or nine years, and had taken upon him the Order of a Friar of the Franciscan Company: And he told this Informant, that he had been at London lately for some months; and whilst he was there, he had been at all the Churches and Meetings publick and private that he could hear of, and that none came so near him as the Quakers: And being at a Meeting of the Quakers, he there met with two of his acquaintance in Rome, (the which two persons were of the same Franciscan Order and Company) that were now become chief Speakers amongst the Quakers, and he himself had spoke among the Quakers in London about thirty times, and was well approved of amongst them. And this Informant further saith, that the said Mr. Coppinger asked him what kinds of opinions in Religion there were in Bristol? And this Informant told him that there were several opinions and judgments: and not naming any opinions of the Quakers; the said Mr. Coppinger asked him whether there had been any Quakers in Bristol? And the Informant answered him, No. Where-  
upon



upon the said Mr. Coppinger told him the said Informant two or three times, that if he did love his Religion and his Soul, he should not hear them: Whereupon this Informant told him, that he thought none of them would come to Bristol: Who expressly replied, that if this Informant would give him five Pounds, he would make it five hundred Pounds, if some Quakers did not come to Bristol within three weeks or a month then following. And on the morrow following the said Coppinger departed this City for Ireland, his native place, and about eighteen days after there came to this City [Most likely his two fellow Franciscan Friars fore-mentioned, who have there done much hurt, and gained many disciples, some whereof disturbed two of the Ministers publickly in the Church, and assaulted and reviled one of them in the Streets very lately] two persons that bear the name of Quakers.

This is a true Copy of the original Information taken upon Oath at Bristol, as aforesaid, the 22th. of January last:

last: From whence the Reader and whole Nation may take notice, especially those in present Power, who should prevent such dangerous growing mischiefs with greatest care, not connive at them any longer.

See Cromwells  
Speech in  
the Painted  
Chamber, Sept.  
4. 1654, p. 16,  
17.

1. That there are multitudes of *Romish Emissaries* and *Vermin* now residing and wandering up and down freely amongst us, to seduce and divide the people, by setting up new Sects, and Separate Congregations in all places; and broaching new Notions and Opinions of all sorts, or old *Heresies* or *Blasphemies*; not saying *Masses*, praying to Saints and Images, or crying up the *Popes Supremacy*, &c. as heretofore.

2. That they are the chief Speakers and Rulers in most Separate Congregations, and particularly amongst the *Quakers*, amongst whom the *Franciscan Friars* act their parts as well as the *Jesuits*.

3. That they have their several  
*Missions*

*Missions and Directions* into all parts from their *Generals* and *Superiors*, of their respective Orders, residing commonly in *London*, (\* where they have a Consistory and Council sitting, that rules all the affairs of the things of England,) besides fixed Officers in every *Diocess*) and are all fore-acquainted both with the places and times of their several *Missions*; seeing *Coppinger* could so certainly predict the time of their *Mission*, and coming to *Bristol*, where they have done much harm, and assaulted and disturbed the *Ministers* both in publick and private.

\* *Cromwell's*  
Speech, p. 16;  
17.

4. That the *Popes* and these his *Emissaries* chief endeavors are to draw the people from our Churches, publick Congregations, Ordinances, Ministers, and Religion, and to divide and tumble us into as many Sects and Separate Conventicles as they have Popish Orders; and thereby into as many civil Parties and Factions as possibly they can, to ruine us thereby, *Matth. 12. 25, 27.*

See *Thomas*  
*Campanella de*  
*Monarchia*  
*Hispanica*, c.  
25. 27.

5. That by this their new Stratagem

gem and Liberty, they have (under the disguises of being *Quakers, Seekers, Anabaptists, Independents, Ranters, Dippers, Anti-Trinitarians, Anti-Scripturists*, and the like) gained more *Proselytes and Disciples*, and done more harm in eight or nine years space to the Church and Realm of *England*, more prejudice, dishonour and scandal to our Religion and Ministers, than ever they did by saying *Mass*, or Preaching, Printing, or any point of the grossest Popery in 80 years time heretofore. And if not speedily, diligently, restrained, repressed, will soon utterly overturne both our *Church, Religion, Ministry*, and *State* too in conclusion, having already brought them to sad confusions and distractions.

See *Regula Fratrum minorum sub Francisco Militantium. Ven. 1500.*

Now that which gives great cause of suspicion, that these *Quakers* are either disguised *Franciscan Fryers*, or their *seduced Disciples* and *Emissaries*, is

i. Their *rambling about from place to place by two and two together*, to vent and spread their Errors; as the  
*Fran-*

*Franciscan* Friars use by the † *Rules of* † *See Regula*  
*their Order are bound to do*, and the *Fratrum mino-*  
*Queens Franciscans* did here of late. *rum sub Fran-*  
*cisco Mili-*

2. Their use of vile and coarse Ar- *tantium, Ven.*  
 ray, and condemning not only all *1500.*  
 Pride and Luxury, but lawful decen-  
 cy in Apparel in themselves and their  
 Profelytes, in imitation of the \* *Fran-*  
*ciscans.*

3. Their perswading people to de-  
 sert their lawful Callings and Employ-  
 ments, to embrace a kind of idle,  
 monkish, lasy life, and ramble about  
 from place to place to vent their pre-  
 tended Visions, Revelations, Prophe-  
 cies, *Messages*, and *New Lights*; a  
 practice usual with *Franciscan Friars*,  
 and St. *Francis* their Founder.

4. Their rude and uncivil beha-  
 viour in refusing to salute, or shew  
 any reverential respect, honour, or  
 humble deportment towards Magi-  
 strates, or other persons of what qua-  
 lity soever, either in words or gestures,  
 (of which the rude *Cynical Franciscans*  
 are most guilty of all other *Po-*  
*pish Orders*) contrary to express Scrip-  
 ture Precepts and Presidents. *Exod.*

Q

20. 12.

\* *See Surius*  
*& Ribadeni-*  
*era, in vita &*  
*Regula Fra-*  
*trum Minorum*  
*Sancti Fran-*  
*cisci.*

20. 12. *Deutr.* 5. 19. *Matth.* 15. 4.  
*Ephes.* 6. 2, 5. *Rom.* 13. 1, 2, 7. *Hebr.*  
 12. 9. 1 *Pet.* 2. 13, 14, 17, 18. (an ob-  
 servable Text against them) *Tit.* 3. 1,  
 2. 1 *Tim.* 6. v. 1, 2, 3. (a notable Text)  
*Ephes.* 5. 33. *Gen.* 18. 2, 3. c. 19. 1, 2.  
 c. 23. 7. c. 24. v. 31. c. 27. 19. c. 33.  
 3, 4, 6, 7. c. 37. 9, 10. c. 41. 43. c. 42. 6.  
 c. 43. 26, 28, 29. c. 48. 12. c. 49. 8.  
*Exod.* 11. 8. *Ruth* 2. 10. 1 *Sam.* 20. 41.  
 c. 24. 8. c. 25. v. 23, 24, 25, 41. c. 28.  
 14. 2 *Sam.* 9. 8. c. 14. 22, 23. 1 *King.*  
 1. 16, 23, 31, 47. c. 2. 19. 2 *King.* 2.  
 15. c. 4. 26, 27, 37. 1 *Chron.* 21. 21.  
*Est.* 3. 2. which compared with *Matth.*  
 10. 12. c. 5. 4. *Mar.* 9. 15. *Lu.* 1. 40.  
*Acts* 18. 22. c. 21. 7. c. 25. 13. 1 *Cor.*  
 16. 21. 2 *Cor.* 13. 13. *Phil.* 4. 21, 22.  
*Col.* 4. 10, 12, 15, 18. *Rom.* 16. 15, 7, 9.  
 to 17. 2 *Thes.* 3. 17. may teach these  
 rude *Quakers* and their Disciples far  
 better manners and civility, both in  
 their gestures, behaviours, and words,  
 than now they exercise.

5. Their Doctrines, that the Saints  
 are perfectly holy in this life, and do  
 not sin, being able to stand perfect in  
 their own power: That they are as  
 equally

equally holy, just, good and free from sin as Christ and God himself: maintained by

\* Fox, Naylor affirmed of St. Francis, the Father of the *Franciscans*, and justified by them in their Writings: as you may read in *Surius & Ribadenera* in the Life of St. Francis, and the blasphemous Book *Conformatum Beati Francisci ad vitam Jesu Christi*, l. 3. cum addition. *Heir. Bucchii*. Bon. 1590. first writ by *Bartholomæus de Pisa*, and approved by a General Chapter of the *Franciscans* held at *Affise Aug.*

2. 1389. and ratified by their Popes. *Antonini Chronicon*. Tit. 24. c. 1, 2. *Vincencius Belvacensis*. *Speculum Hist. lib.* 3. c. 97. and *Mornay* his *Mystery of Iniquity*. London. 1612. p. 347, 348.

It is the observation of many learned intelligent (a) *Protestants*, who have pryed into the Opinions and Practices of all our late *New Sects*, That in their Books, Writings, Speakings, Preachments, (b) Practices, are interlarded, and mixed with some *Jesuitical* and *Popish Tenents, Opinions, Ceremonies & Practices*; by which we may as visibly discover a *Jesuit*, a *Popish Priest* or

\* The perfect Pharisee. p. 1, 2, 11, 14.

(a) And of G. Emmot a late reclaimed Quaker in his *Northern Blast*.

(b) Witness *Extreme Unction*, used by many Separate Congregations, and their recusancy to hear our Ministers, or come to our publick Ordinances, and the like.

*Fryer in them, as we may a Lion by his paw. And nothing (in my judgment) more clearly detects the Popish Fryers, Priests, and Jesuits, to be the principal inventers, erectors of, Actors, Rulers, Speakers amongst our Quakers, and other New Sects; then their pretended, (c) extraordinary sudden extravagant Agonies, Trances, Quakings, Shaking, Raptures, Visions, Apparitions, Conflicts with Satan, Revelations, Illuminations, Instructions in new divine Mysteries and Seraphical Divinity, whereof they pretend they were wholly ignorant before, being illiterate persons; their intimate familiarity and immediate communion with God and Jesus Christ, in, and after their agonies and extasies; their extraordinary Callings Missions, Messages to such and such particular orders, sects, places, persons; their sudden speaking, understanding of several Languages which they pretend they never learned, but got by inspiration: all which are the very same in form and substance with those ridiculous lying Enthusiasms, Impostures, Cheats, Agonies, (d) Revelations,*

(c) See G. Em-  
mot his Nor-  
thern Blast.  
with Gilpin's  
Book, both  
relenting  
Quakers.

(d) See Wierus  
de Præstigiis  
Dæmonum.  
l. 1. c. 10. &c.  
17. in Jo Ger-  
son de Proba-  
tione Spiritu-  
um.



tions, Visions, Raptures, Illuminations, Inspirations, Apparitions, &c. of Popish Saints, Fryers, Priests, Jesuits, Nuns, recorded in the lying Legends and Lives of their Romish canonized SAINTS, by Capgrave, Surius, Lippomanes, Ribadeniera, Maseus, and other of their fraternity, especially in the Lives of St. Francis, Ignatius Loyola (the Founders of the Franciscans and Jesuits Orders, the principal Actors, Speakers amongst the Quakers, and other late Enthusiasts, if fully examined) and of St. Dominick, for Men: and of St. Katherine of Sienna, and St. (e) Bridget (e) Imitated of Sweden, for Women. Out of this by some women Quakers. St. Bridget's Life and Revelations, printed in Folio at Nuremberg, Ann. 1524. most of our Male and Female Quakers extravagant new Revelations and Impostures are extracted, as those who will but compare them may at first discern. And though they conceal (f) See G. their Jesuitisme and grossest points of Emmot his Popery from their Disciples at first, Northern Bias p. 1. 13, 14. baiting their hooks only with pleasing Novelties, shews of superlative The perfect Pharisee. p. 9. Sanctity, and (f) invectives against our 10, 11, 14, 23, 35, &c.

Mini-

*Ministers, Ordinances, Church, Tithes, Government, and the like; that so they may more easily catch the silly people; yet they discover their Jesuitical Positions and Popish Doctrines, more openly by degrees; at last, (as Evangelical Perfection, Justification by our own inherent Righteousness and Holiness, &c. crying them up for new Gospel Light amongst the ignorant vulgar; and crying down our Protestant Ministers, Ordinances, Sacraments, the Articles of our Creed, Church Liturgies, Gods Ten Commandments, the Lords Prayer, our Churches, and sometimes the Letter of the old and new Testament as Popish and (g) Antichristian: as the Fryers and Jesuits did heretofore in their Books and Discourses in their very Language. And it is evident by some late instances that they are Anti-magistratical as well as Anti-mi-*

(g) The Jesuits, Popish Priests and Fryars condemned our Ministers heretofore as unlawful Ministers be-

cause they derived not their Ordination from the Church of Rome: now they turn the scales, and affirm them to be no lawful Ministers, but Antichristian and Popish upon this false pretext, That they derive their Ordination and Ministry from the Pope and Church of Rome.

nisterial. Yea that these (h) *Quakers* (h) See *John*  
 use *enchanted Potions, Bracelets, Ribbons,* Gilpin's and  
*Sorcery* and *Witch-craft*, to intoxicate others P  
 their *Novices* and draw them to their ed Rel  
 party; As *Simon Magus bewitched the* concern  
 people of *Samaria with his Sorceries,* the *Quakers*  
*Act. 6. 9, 11.* and other seducing false in the *North.*  
*Teachers, bewitched the foolish Gala-*  
*tians, that they should not obey the truth,* Gal. 3. 1.  
 which *Enchantments, Sorceries, Charms,*  
*Fascinations* and *Exorcismes* are very  
 frequent amongst *Popes,* and *Popish*  
*Priests, Menks, Fryers, Jesuits,* as you  
 may read at large in *Joannes Wierus*  
*de Præstigiis Dæmonum & Incanta-*  
*tionibus. Basileæ. 1568.* especially l. 2.  
 c. 7. l. 5. c. 2, 3, &c. *Platina, Benno,*  
*Cardinalis, Baleus,* and others in the  
 Lives of *Pope Silvester 2. Benedict 9.*  
*John 20 and 21.* and other *Popes,*  
 who were all most infamous *Magici-*  
*ans, Sorcerers,* and *Inchanters,* by  
 which black art they got the *Papacy.*  
 And *Del Rio his Disquisitio Magic,* and  
*John Fee his Foot out of the Snare, Lon-*  
*don, 1624.* will prove the *Jesuits* and  
*Priests in England* are still accus-  
 tomed to them, to win and seduce their  
 Prose-

*Profelytes.* Whence we find this Scripture expression concerning *Romish Babylon* Rev. 18.23. *By thy SORCERIES were ALL THE NATIONS DECEIVED.*

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*FINIS.*

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*Books lately Printed.*

**A** *Judgment of the Comet, which*  
*be came first generally visible to*  
*us in Dublin, Decemb. the 13th. 1680.*  
*By a person of Quality.*

*Interest of Ireland in its Trade and*  
*Manufacture, &c.*

